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LOYOLA UNIVERSITY CHICAGO

AN INVESTIGATION OF THE URSULINE CHARISM  
AS MANIFESTED IN THE LEADERSHIP OF  
THREE URSULINE COLLEGE PRESIDENTS

A DISSERTATION SUBMITTED TO  
THE FACULTY OF THE GRADUATE SCHOOL  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

DEPARTMENT OF EDUCATIONAL LEADERSHIP AND POLICY STUDIES

BY  
SUZANNE SIMS, O.S.U.  
CHICAGO, ILLINOIS  
MAY, 1997

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Finally, I am deeply grateful to five women who are graduate students at Loyola University Chicago and have served as my mentors, colleagues, counselors, and friends



during the dissertation process. I could not have done it without them, and I recognize how blessed this time has been by associating with Carolyn Bair, Peggy Clark, Sue Gallagher, R.S.M., Marianne Holt, and Denise Wilkin.

## **DEDICATION**

To my mother and first teacher,  
Mary Teresa Tong Sims,  
whose ministry as an elementary teacher in collaboration  
with the Ursulines of Mount Saint Joseph, Maple Mount,  
Kentucky, taught me the value of education  
and the gift of love.  
Her quiet but loving wait for God these  
four years has been a prayer  
that sustained me and gave me hope.

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## CHAPTER I

### INTRODUCTION

In an age when women were looked down upon, especially those who were without the protection of a husband or a convent grille, the members of the Company of St. Ursula undertook to live out their consecration to God while remaining in the midst of society, thereby exposing themselves to all the risks, (including the not inconsiderable economic ones), inherent in such an anomalous situation. (Mariani et al, 1986, p. xxvi)

Consecration to God in the midst of society describes the Ursuline way of life begun by St. Angela Merici in 1535. Women in sixteenth century Italy had two choices for an adult lifestyle, marriage or the cloister (Mariani et al, 1986). Angela chose a third way, that of living a consecrated life in their families and in society, and bequeathed it to those who would join the Company. This was a very bold and courageous step on behalf of women in Angela's world, a solution that challenged both tradition and custom. It was a radical break that would find little juridical support after Angela's death.

Most American Catholics know women religious in general as sisters who take vows and do some kind of apostolic ministry, i.e. nursing, teaching, social work. The Ursulines did not always take vows as contemporary religious do, nor were they always teachers except in a

very broad sense. Angela founded the Company for women dedicated to God and who did good works while living with their families. Over the centuries the need for teachers, first in Europe and later in immigrant schools in the United States, was the most urgent apostolic call of the times. Ursulines responded and became known worldwide as women committed to teaching young girls, particularly those without other opportunities for education in their society.

This reputation endures even though the number of sisters teaching in schools has dramatically declined, particularly in the United States. According to Nygren and Ukeritis (1992), who studied the future of women religious in the United States, there are several reasons for this decline. Women religious in the 1990s are responding to social needs other than education and classroom teaching, because of an aging membership, and because fewer women are answering a call to religious life today. The gift Angela Merici gave to the Church through the Company of St. Ursula continues to be active in the broader teaching mission of the Church over 460 years later. Though fewer in number, the Ursuline commitment to education of women is strong in the United States, particularly through secondary and post-secondary institutions.

The Ursuline charism, Angela's gift to her followers, continues to manifest itself in the late twentieth century. Charism is the gift this study attempts to explore in the

leadership of Ursulines serving as presidents of three colleges in the United States. The energy and creative spirit of Angela Merici are incarnated in the Ursulines as they strive to recognize and name that charism in their individual apostolates.

This study investigated how that charism is instantiated in the women who endeavor to bring the spirit of Angela Merici into the colleges sponsored by Ursuline congregations. The theological foundation of charism focused the understanding of charism in its historical and present reality. The story and legacy of the "wise woman of Brescia" (Burns, 1995) are joined to the voices and experiences of three women who live out the legacy of Angela in a contemporary context of higher education.

### **Theoretical Perspective**

Charism is taken from the Greek "charis," meaning "grace." Historically, Paul of Tarsus first used the term in the New Testament, probably as a colloquial expression for "gift" or "present" (Kasemann, 1964; Nardoni, 1993). The word remained essentially unused until Max Weber, the renowned sociologist, popularized it in the late 1940s (Weber, 1947).

Weber (1947) developed a theory of charismatic leadership for certain political systems and formulated a phenomenological definition of charism as:

a certain quality of an individual personality  
by virtue of which he is set apart from ordinary



men and treated as endowed with supernatural, superhuman, or at least exceptional powers or qualities. These are not accessible to the ordinary, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader. (p.358)

In religious congregations, members often attribute this Weberian type of divinely-bestowed, exceptional quality to their founders and foundresses. They are portrayed as men and women whose personalities captivated their followers and evoked from them a profound sense of awe, respect, and obedience. Weber believed that charism was not limited by time and culture and that these personal qualities could be transferred to followers as a group in any age.

In 1968, Weber's theory of charismatic leadership met with challenge from Peter Worsley, an anthropologist who proposed a radically socialized and fully historicized alternative interpretation of charism. Worsley (1968) argued that charism could be better understood as a social relationship that transpires between a person and a group of followers. He also claimed that charism names the particularities of a social situation that make this special interaction possible. Grounding his explanation in an interactionist model, Worsley suggested that charismatic leadership is present when a group of people "with possibly utopian or at least diffuse and unrealized aspirations" (1968, p. xiv) relates to someone who is able to articulate the group's aspirations and consolidate them. The leader is

able to convert these aspirations into concrete and visible goals. When the leader becomes recognized, socially validated, and accorded the right to formulate policy and command support for it, he or she is considered charismatic. The followers acknowledge the true charismatic leader's gifts as socially constructed, not as an individual attribute or as a divine quality (Worsley, 1968).

Lee (1989), a contemporary social historian and a member of a religious community, uses Weber and Worsley in his application of the charismatic concept to religious structures. Lee states that Weber's theory has had considerable influence in religious literature in the interpretation of religious congregations. The qualities of the charismatic leader have simply been transferred to a social structure, the religious institution. Worsley's understanding of charism as a social relationship opens the way to a deeper insight into charism in the context of a religious community. As Lee puts it:

Charism is normally the social situation which provides the setting for a new religious order. It does not exist in the founding person alone, nor in the followers, nor in the aspirations of an age, nor in the programs of action offered, nor in the style of life proposed, but in the mutual complicity of all of these together....  
(1989, p.131)

Lee equates the charism of a religious community with the interpretation of a narrative structure or "deep story" that began at the founding time. This narrative structure:

emerges as charism when it is able to rise to the occasion, and when that occasion, which is in the contemporary world in all its concreteness, rises in turn to meet it. When they meet publicly, the world knows it. At that moment redemption has a face and charism is afoot. (1989, p.131)

Charism identifies the effective connection between a religious community's narrative structure and the contemporary social situation (Cada et al., 1979). The narrative is not the charism but an essential condition for charism, the way in which a social analysis of lived experience can facilitate the charism (Lee, 1989).

Theologically, charism has enjoyed a renewed use since the Second Vatican Council when its connotation returned to St. Paul's original meaning, that of a particular gift of the Holy Spirit. Another aspect of this renewed meaning relates the individual to the community. The gift is not given for the individual alone but is given to build up the community, the Body of Christ. One unique assumption about this use of the term is that charisms are ordinary gifts, bestowed by Baptism on individual persons, designed to be used in service to the community.

The contemporary and popular use of the term "charismatic" has the Weberian connotation, one who has an extraordinary gift or charisma. Catholic ethicist Richard McCormick (1996) attributes the use of the word "charismatic" in contemporary society to our need for hero-worship. But theologically, real gifts or competencies emerge in every person; and in the Church these

competencies are recognized as charisms essential to the life and growth of the community (McCormick, 1996).

This research study was essentially based on the renewed theological definition with an understanding of Worsley's social implications. Lee expands this definition and contextualizes it in the contemporary religious community. This research study looked directly at three women who are members of a religious community and are college presidents in order to understand and interpret the Ursuline charism within each of them. The researcher presupposed that these individual Ursuline administrators embody the charism of Angela Merici and recognized the relationship between the Ursuline tradition and its current realities for leadership in Catholic higher education. This refounding of the Ursuline charism empowers the individual administrators to give voice to the works of Angela Merici within their contemporary cultural context, using their individual gifts and their unique personalities.

Angela's own gift or charism, articulated for her original Company in her written Rule, Counsels, and her Testament, is used to interpret the data collected for this study. These foundational texts, the biographies of Angela's life, and the popular historical books written by and about Ursulines, guide contemporary Ursulines as they have others for over four hundred years to serve the Church in the ministry of education (Buser, 1990; Heaney, 1993).

In fact, many Ursulines take a fourth vow of Instruction (in addition to poverty, chastity, and obedience) because they believe that education is the primary way their charism expresses itself and contributes to the mission of the Church.

### **Ursuline Mission and Heritage**

Unlike some religious communities in modern times, all Ursulines are not governed by one centralized governance structure. Many belong to the Roman Union of Ursulines which has members worldwide and a centralized motherhouse in Rome. The Roman Union currently has five provinces in the United States. Other Ursulines in North America are members of twenty-two independently governed motherhouses.

Regardless of the current governance structures, some 4000 women worldwide call themselves Ursulines and have a common foundress, St. Angela Merici, and a common heritage dating back to the foundation of the Company of St. Ursula in 1535. Because of the independent nature of most communities of Ursulines, each motherhouse has its own Constitution approved by the Holy See in Rome. All Roman Union Ursulines have a common Constitution regardless of their geographic location. In this study, Sr. Dorothy Ann Kelly is a member of the Eastern Province of the Roman Union of Ursulines, Srs. Anne Marie Diederich and Ellen Doyle belong to autonomous congregations, the Cleveland Ursulines and the Brown County Ursulines, respectively.

## **Significance of the Study**

Though some literature exists documenting the Ursuline contribution to elementary education in the early United States, there is relatively little research related to the Ursuline experience in American higher education. No studies exist that propose a link between the Ursuline charism and the women who serve as presidents of these Ursuline institutions. Four of the five Ursuline-sponsored colleges in the United States have an Ursuline sister currently serving as president. Their experience in this role ranges from 25 years to a few months. Three of the four are included in this study. Excluded from this study was the president of Brescia College in Owensboro, Kentucky (who assumed this college's presidency in September, 1995) and the lay president of Springfield College in Illinois.

This study is important for higher education for several reasons. First, this study highlighted the special contributions Ursuline presidents make as women leaders in higher education in relation to the distinctive charism. Second, the lived experience of these women leaders in higher education needed to be documented. With an aging population of women religious and few women joining most congregations, it is unlikely that most of these colleges will have a member of the community serving in this leadership capacity in future years.

Finally, there is a certain importance in the timing

of this research. Colleges sponsored by communities of women religious and by Ursulines, in particular, have an uncertain future unless the spirit that animates their mission can be identified, shared, and embodied in the laity who join the sisters in their ministry to post-secondary education. A number of institutions sponsored by communities of women religious have made a transition to a lay president in recent years, entrusting these men and women with their tradition, charism, and mission. This study has the potential to identify ways that charism is enacted in higher education. In doing so, it may well lay the groundwork for a very practical sharing of it with future leaders of these institutions.

### **Purpose of the Study**

The purpose of this study was to investigate the charism of Angela Merici as it was understood and enacted in the leadership of three contemporary Ursuline college presidents. This study explored the Ursuline charism in the lived experience of these women as they administered their respective institutions. The data were interpreted from a framework of the historicized charism and the tradition of Ursuline life and ministry. Each was examined in the context of the particular Ursuline community culture to which the president belonged. This frame of Ursuline charism, expressed in the writings of Angela Merici and in archival and contemporary documents of each community and

college, set a context for the individual president's lived experience of the Ursuline charism.

These three women are Ursulines first. They are college presidents and they are leaders on and off their campuses. Their experiences as president are, of course, set in the cultural context of the institution each represents. The examples these women give, the stories they tell of their experience as leaders in higher educational settings, and their lived experience as Ursulines in this position all provide data that may reveal further insights into the nature of Ursuline charism.

Five questions guided this study:

1. What are the historical roots and understanding of the Ursuline charism and how have these shaped the character of Ursuline higher education at each institution?
2. How do current presidents understand, interpret, and enact the charism of Angela Merici in their approach to leadership?
3. What values, symbols, rituals, and personal experiences influence the lives of these presidents and characterize the expression of charism?
4. How do the presidents' colleagues in the administration of these colleges understand charism? How do they see charism enacted in their respective president's leadership?
5. How do these presidents share their understanding of the



Ursuline charism with the people with/for whom they work?

### **Definition of Terms**

For the purpose of this research the terms listed below were defined as follows:

1. **Religious Congregation** is a group of persons joined by a common concern or mission and living a consecrated life. The group organizes itself within the Catholic Church and receives canonical status.
2. **Women Religious** are members of a religious congregation who publicly profess vows and whose ministry expresses the congregational mission.
3. **Charism** denotes a gift of the Holy Spirit given for the common good. Further, it is that common spirit that animates the works of women religious as they seek to function within their specific ministries.
4. **Ursuline Sisters** are congregations of women religious whose foundress, St. Angela Merici, established a Company of women to live consecrated lives in the midst of their social situation while devoting special service to women.
5. **Catholic College** is a religiously-affiliated, not-for-profit, institution of higher education chartered by appropriate governmental agencies. The goals and purposes of the college are framed within the Roman Catholic tradition and ministry.
6. **Ministry** is service which calls for a generous, selfless

attention to the needs of others that expresses itself in a variety of forms.

### **Overview of the Study**

This study was designed to provide in-depth information on the process by which Ursuline women in the role of college president interpret historical tradition within their present contexts. In order to inform data gathering and analysis, several areas of literature were examined. Chapter two of this study contains a review of current literature on charism, Angela Merici, women in leadership in Catholic higher education, and Ursulines in academic leadership. Chapter three outlines the methodology chosen and the research design utilized. The choice of qualitative methods allowed for the probing of the understandings of the college presidents and their colleagues through in-depth interviews, observations, fieldnotes, and document analysis. The data gathered were analyzed using the constant comparative method recommended by Bogdan and Biklen (1992) in their text Qualitative Research for Education. This method of analysis provided the researcher with the opportunity to continually engage the material during the research project as well as to allow the reader to experience the "thick description" of the data as presented in chapters four and five. In chapter four this analysis is presented in three case studies. A cross-case analysis follows in chapter five. Chapter six

concludes with a summary of the findings and recommendations for future research.

## CHAPTER II

### REVIEW OF LITERATURE

In this review of the literature, an overview is provided of the major scholarly contributions that informed this study. Specifically, contributions in four areas are reviewed: charism, St. Angela Merici, leadership in higher education with a focus on women as leaders, and women's leadership in Catholic higher education with special attention to the leadership of Ursuline college presidents. At the outset, it is important to emphasize that this chapter is not meant to be comprehensive of all relevant literature in these areas. Rather, the literature presented was selected in large measure to form an interpretative framework that the author could, in turn, use to construct broader, more holistic understandings from data gathered in the study.

The chapter begins with a focus on charism, the theoretical perspective of the study, by highlighting its theological, anthropological, and sociological meanings. Next, the literature on Angela Merici examines the current understanding of the historical tradition of the Ursuline Sisters that supports the charism in its 460 year-old history. The literature on leadership highlights more

recent studies, focusing on women as leaders in late twentieth century. Particular attention is devoted to women religious as presidents in American Catholic higher education institutions. Finally, the chapter concludes with a discussion of the current research and status of Ursulines as college presidents.

### **Charism**

Each Constitution of an Ursuline congregation makes explicit the heritage that leads the efforts of its members to live the consecrated life and to perform their ministries (Dougherty, 1992). Contained within each of the documents of the communities included in this study are words that inspire the Ursulines in that particular community. The Constitutions of the Ursulines of Brown County (Ohio)(1985), for example, state one interpretation of Angela's charism:

IN THE COMPANY OF ANGELA,  
     drawn by her vision,  
     to bring peace,  
     to value each individual,  
     to elevate woman's role in society,  
 inspired by her confidence in the Lord,  
 sustained by Scripture and Sacrament,  
 we receive her legacy of contemplation  
     with its Franciscan imprint and  
 we are enriched by her Renaissance sources,  
     by her influence spread from Desenzano,  
     Milan, Paris, Boulogne-sur-mer and  
 Beaulieu, to the Cross in the Wilderness;  
     like Julia Chatfield, we are called  
     to be Ursulines of Brown County.

OPEN TO THE SPIRIT  
 we receive our charism - giftedness for others -  
     impelling us to re-create in the name of Jesus,  
     to strive for simplicity,

to respond to the needs of the time and to witness Christian values of justice and peace.

The Brown County Ursulines describe their charism as "giftedness for others" interpreted by the sisters in that community in their own religious life. Each generation and each congregation of Ursulines have the on-going challenge and responsibility to re-discover how the charism of Angela Merici continues to imbue their life and ministry. In order to investigate the enactment of the Ursuline charism in the experiences of Ursulines today, it is necessary to explore what is known of the construct of charism and the manner in which charism informs action.

Current theological definitions of charism contain two elements, mostly derived from modern Biblical exegesis of the New Testament and from the Documents of the Second Vatican Council (Abbott, 1966). Post-Vatican II theologians define charism as embodying two essential concepts. One is the notion that charism is a gift of the Holy Spirit. The second is that charisms are given for service (Futrell, 1971; George, 1977; Kasemann, 1964; Kung, 1967; Rahner, 1975; Romb, 1969).

Charism is theologically rooted in the sacrament of Baptism and the action of the Holy Spirit (Boff, 1985; Rahner, 1975). It is defined as a particular gift of God to each person that empowers her/him to serve in some special way in order that the community, or the Body of Christ, may be enriched and nurtured (Abbott, 1966). This definition

assumes that charism is an ordinary gift of all the baptized, that every Christian experiences gifts of the Holy Spirit (Haughey, 1996; Satre, 1988; Suenens, 1968). If one believes this definition, the reality is that virtually every person has unique gifts to be discovered, nurtured, and celebrated. Also, with the gift comes a responsibility to use one's divinely bestowed gifts for the good of others. In the New Testament writings attributed to him, Paul the Apostle uses the term 16 of the 17 times it appears (Nardoni, 1993). The only other instance is in 1Peter 4:10 (Boff, 1985). Both Protestant and Catholic scripture scholars have similar ideas about charism based on their exegesis, although Paul's writings have been a source of debate among them.

Some scholars prior to the Vatican Council interpreted Paul's writings as his attempt to organize the Church according to the gifts of the Spirit, giving primacy to those who were apostles. This interpretation led to an understanding that all the other charisms fell into a hierarchical list of gifts (1 Cor. 12:4-11) and were subject to, and somehow less important than, the authority of the apostles and their successors, the bishops. The debate is a theoretical one between the understanding of charism as hierarchy or charism as a whole range of gifts from the Holy Spirit, with hierarchy as only one of them (Boff, 1985; Dougherty, 1992; Nardoni, 1993; Sullivan,

1982). Although theologians since Vatican II emphasize the newer interpretation of many gifts, there is a continuing debate regarding the nature of Church authority and its significance in relation to all other charisms in the Church. This review does not attempt to resolve this very complex issue.

Bultmann (1955) says that however the gifts of the Holy Spirit are interpreted in relation to the institution of the Church, the Ecclesia is represented as the one Church, first a charismatic oneness, later an organizational one. Duquoc and Floristan (1978) consider charism the "infrastructure" of the Church while Boff (1985) calls charism the common rule for the structure with each person in the community exercising a specific function for the good of all. Hierarchy is one function, one charism in the community of charisms. "Charism is at the root of all institutions and hierarchy" (Boff, 1985, p. 159). It is a pneumatic force that keeps them alive. Charisms include all gifts of grace, some of which are spiritual gifts related to a person's office or state in life. All the charisms interact to achieve progress in the institution (Dulles, 1980).

The synthesis and reflections on the debate led to the developments of the construct during and since Vatican Council II. Lumen gentium, The Church in the Modern World (Abbott, 1966), mentions only the charismatic character of



the gifts of the Holy Spirit in partnership with the hierarchical function. This document, directed to all the people of God, emphasized the writings of Paul in relation to the variety of gifts given by the Holy Spirit. Cardinal Suenens, who was a participant of the Council and principal author of its most significant documents, spoke of charism in a way that seemed to focus the debate in the spirit of the Council. "Thus, to St. Paul the Church of the living Christ does not appear as some kind of administrative organization, but as a living web of gifts, of charisms, of ministries" (Cada et al., 1979, p. 165).

Kung (1967) echoed Suenens's synthesis when he stated that the rediscovery of the charisms is a rediscovery of specifically Pauline ecclesiology in the contemporary world. This same spirit is also evident in Lumen gentium, the lead document of the Council, with its emphasis on the Church as the "People of God" (Abbott, 1966). This emphasis pointed to a new model of Church as community for Catholics accustomed to viewing it solely from a hierarchical perspective. This dualism undermines the real essence of understanding the Church as both a community and a hierarchy.

The notion of charism is dynamically linked to the popular purpose of Vatican Council II set by Pope John XXIII in a letter convoking the assembly dated December 25, 1961 (Abbott, 1965). O'Connor (1978) states that the word

"aggiornamento" generally refers to the updating of structures, procedures, and idiom of the Church. Renewal of the Church in the context of the modern world is a common theme of this letter. The Council was to lead to a renewal for all the People of God, united in Baptism and endowed with gifts of the Holy Spirit (Abbott, 1966). In its Decree on Religious Life, the Council called women and men religious to this renewal in three ways. They were to return to the Scriptures, to the spirit of their founders, and to read the signs of the times (Abbott, 1966).

Religious communities who set about responding to these tasks and what happened to them over the last 25-30 years is what some define as a major paradigm shift in religious life (Buckley, 1985; Mayer, 1994; Stevens, 1994). By 1966, the Vatican issued Ecclesiae Sanctae (Paul VI, 1966), a document giving men and women religious permission to adapt and experiment with new forms and Constitutions in the spirit of the Council. The movement of women religious, in particular, to the flow of this time and permission for change was evident across the American Church in some very concrete and immediate ways. Women religious had a certain readiness and took the call to renewal seriously, both in internal and external ways (Schneiders, 1987).

The internal renewal in the study of the Scriptures, their founder's spirit, and the signs of the times experienced by these women showed itself externally in the

change of dress and in the loosening of other outdated structures and rules. This fast paced, bi-lateral renewal, like other massive sociological changes, was accompanied by great confusion, loss of membership, conflict of ecclesiologies, and concern for tradition. There was unprecedented emotional and spiritual upheaval in religious life (Stevens, 1994). All of these events and changes are evidence that a true revolution in religious life was proceeding quickly. Religious communities of the 1990s are still trying to make sense of this massive transformation of self-understanding and their relationship to the modern world. Perhaps the paradigm shift is not yet completed.

Searching for the spirit of the foundress in modern times and according to the mandates of the Council was not easy. From the late 1960s to the late 1980s this shift continued as religious communities struggled for genuine renewal in a modern world context. The number and timing of Papal documents to and about religious life during these years served as a virtual dialogue between the Vatican and those in religious life.

Charism first appeared as a construct in the beginnings of this dialogue in Evangelica Testificatio (1971) by Pope Paul VI. By the time this document appeared religious communities were well into the massive changes called for by their renewal. Paul VI used the word charism to remind religious of the intent of the Council.

Only in this way will you be able to reawaken hearts to truth and to divine love in accordance with the charisms of your founders who were raised up by God within his Church. Thus the Council rightly insists on the obligation of religious to be faithful to the spirit of their founders, to their evangelical intentions and to the example of their sanctity. In this it finds one of the principles for the present renewal and one of the most secure criteria for judging what each institute should undertake. In reality, the charism of the religious life, far from being an impulse born of flesh and blood or one derived from a mentality which conforms itself to the modern world, is the fruit of the Holy Spirit, who is always at work within the Church. (p. 5)

From this document the "spirit of the founder (or foundress)" used in the Vatican decree on religious life became synonymous with the charism. Religious life began to be understood as a charismatic reality rather than a canonical one (Buckley, 1985).

The dialogue continued and the Vatican asked religious congregations to end the experimentation and to rewrite their Constitutions in light of their renewal. It was time to put the lived reality of the experiment on paper, to put the charism of the foundress into words. Each of the three Ursuline congregations represented by the college presidents participating in this study have revised and gained Vatican approbation of their new Constitutions.

For most congregations the process of re-writing their primary documents was the most communally-based activity in their collective histories. Research into the nature of charism by so many communities prompted more research by individual religious, theologians, and sociologists. New

insights helped the religious understand charism and find the words they needed to describe it. These insights and words continue to inform all the People of God about charism and its meaning. While religious communities were deep into self-renewal, the renewal of the broader Church, especially among its lay members was displayed in such phenomena as the Charismatic and the Liturgical Movements. Women religious were intimately involved in both these renewals of Catholic spirituality.

Futrell (1971) writes that, like anything dynamic and alive, charism cannot be defined, only described as one might describe an individual. Even though charism is an essential (Rahner, 1975) and permanent (Cada et al., 1979) element of the Church, it appears in constantly new forms as the Holy Spirit "blows where it wills." Therefore, charisms must constantly be rediscovered (Buckley, 1985; Cada et al., 1979; Rahner, 1975; McBrien, 1980) in the individual and in institutions. Futrell (1971) guided religious congregations with some steps to take in the rediscovery process, including a study of the historic life of the foundress and of the charism's movement in the life of the congregation, past and present.

Charism is a lived reality (Buckley, 1985), alive now (Futrell, 1971) in the living of individuals (Kasemann, 1964; Cada et al., 1979). It is present in everyone (Rahner, 1975), covering the routine as well as the

extraordinary.

The Church is a body with many members, all springing from the Spirit, each with a unique function. There is no non-charismatic member, no one is useless, everyone occupies a decisive place in the community: "each member serves the others" (Romans 12:5). All enjoy equal dignity... no room for privileges that destroy unity. (Boff, 1985, p. 157)

The mode of receiving a charism is also an individual and living reality. According to Futrell (1971) this reception depends on a person's historical and cultural conditioning, temperament, human talents and limitations. As such, charism is theoretically time-bound by the individual. A charism cannot be communicated nor taught but "one can find it, be fortified by it, do wonders through it" (Lancaster, 1995, p.2). A charism cannot be quantified and can be vague because it assumes the face of the one who has it (Romb, 1969). Charism evokes a world of vision and energy, freedom, gentle leaven, gift, and mystery (McConville, 1992). Even after 25 years of discussing charism, the notion is still "theoretically elusive and practically debated" (McDonough, 1993, p. 648).

Women and men throughout history have received and recognized a variety of charisms within the charism of religious life (Dominic, 1994). The founders and foundresses established a variety of congregations because of a particular gift, vision, or insight s/he received. Something spiritually special and beyond description became apparent in each one's identity and evoked a spontaneous

personal response. For these men and women, this insight stirred an awareness in them and promised a transformation both radical and continuous (McDonough, 1993). From this experience in the founders, the congregations were born. From the sharing, women religious were able to go about their communal renewal processes with their lay colleagues in the Church. As a result, many individuals came to see their Baptism as an empowerment for service and an enlivening of the dough. For some, this transformation was happening too quickly; for others, never quickly enough to relate to the modern world.

The post-Vatican II Church, particularly the hierarchy, gave official recognition and confirmation of a variety of charisms within the Catholic community, acknowledging that:

insights fueling the passion of these great men and women are needed gifts if the Church is to be Church. The Church needs these gifts given in service in order to be a renewed and renewing Body of Christ. (Stevens, 1994, p.851).

Meanwhile, women religious reflected deeply on the concurrent social and cultural situation of the foundress in relation to the modern world. They recognized the radical response many founders made to the gift of the Holy Spirit as prophetic. That is, it often became the foundress' role to critique the social milieu and the current practice of the Church, awakening it to a new aspect of what the call of Jesus entailed in a particular

historical situation (Stevens, 1994). Were these modern women called to be different than their foundress?

According to Futrell (1971) individual followers join a certain religious community because they experience a "fit" with the charism of the community and the way the individual reads and interprets the Gospel. The charism is the heart of a community's identity. It transcends the time and culture of the foundress but is rooted in some aspect of the Gospel in the foundress' vision and touches every area of life (Renfro, 1986; Schneiders, 1988). McDonough (1993) calls charism the foundress' "initial Gospel insight" or "window on the Gospel" (p. 648) that transcends ethnic differences, social and economic classes, and generations alive at a given time. It has the potential to transcend economics, politics and personal prejudices with a certain transformational power for those who rediscover it for their time and internalize it (Carfagna, 1994). Griffin (1981) projects this internalization outward when he states: "an Order faithful to its charism can be a beacon to the Church alluring it to take more seriously certain values of the Gospel that need to be incarnated in people today" (p. 10).

Lee (1989) says that the Gospels do not become the feel of charism until they have become evident in "concretely transformed and transforming ways such that people are naming it Good News. Without the namers there is



no charism" (p.134). Members of contemporary religious communities strive to be the namers and to inspire the naming among others by their way of life, their prayer, their ministry, and their governance structures. In concrete terms, women and men religious help others to recognize their own potential, their own charisms, and to use them in service to the community in their families and in their work. A line from a contemporary hymn expresses this concept: "Christ has no hands but yours" (Suenens & Camara, 1979).

This relationship between the Gospel and the modern world brings one back to the key aim of Vatican Council II. The first lines of the introduction to the "Decree on Religious Life" sets the context for religious communities during the renewal.

The aim of Vatican II is stated in the words of Pope John XXIII: to invoke a new Pentecost, calling for renewal of the Church in her head and in all her members, for her reformation in the reflection of Christ in the Gospels.  
(Abbott, 1966, p. 462)

Renewal and the rediscovery of the charism became as one single and continuous quest these thirty years for religious in general and for Ursulines in particular. They would ask themselves questions such as: What aspects of the Gospel were especially attractive to our foundress, St. Angela Merici? What ignited a flame in Angela's heart in the 15th century? What was her intent for the Company? What did the Church need to hear from the Gospel in her day?

Responses to such queries led the followers to understand why Angela Merici did what she did and to see newfound connections to what her followers do today (Renfro, 1986). To know why is to name the charism; to know the namers of the charism is to experience deeper knowledge and personal impact from the Gospel, and to understand the charism. To understand one's own charism empowers one to use it in service to others. To use it is to help others name their own charisms and thus the transformations continue.

### **Saint Angela Merici**

One such charism in the Renaissance Church clearly manifested itself in the life of one Italian woman. The literature on Angela Merici examines the current understanding of the historical tradition of the Ursulines that supports the charism in its 460 year-old history. It includes an overview of Angela's life, her work and travels, the founding of the Ursulines, and her legacy, which still thrives in the lives of thousands of women in today's world. Primary documents of Angela Merici's Rule, Testament, and Counsels present the only written sources of the foundress' own understanding of her charism. Angela dictated each of these documents to her secretary in the final years of her life. Di Mercurio (1970), Ledochowska (1967), and the more recent contribution by Mariani, Tarolli, and Seynaeve (1986) are the major scholarly works translated into English that present the documented

historical perspective on Angela Merici. They are based on the primary documents of the Company founded by Angela and other documents obtained from the official canonical investigation prior to Angela's 1807 public recognition as a saint by the Catholic Church.

A biographical sketch. Angela Merici, the daughter of Giovanni and Donna Merici, was born sometime between 1470 and 1474, based on the clearly documented date of her death and her apparent age at the time (Ledochowska, 1967). She was one of four children born in the family farmhouse in rural Desenzano, a village on the southern coast of Lake Garda in north central Italy. Her father was a small landowner from the area and had great influence on the Christian education of his children. Her mother was from the Biancosi family of Salo, another town north of Desenzano also on the Lake. Little is known about Angela's siblings except for one sister who was her closest friend in childhood (Mercurio, 1970; Ledochowska, 1967; Mariani et al, 1986).

The Merici family was of the lower class of simple means; the fact that Angela's father owned some property suggests that they had adequate means. Family prayer, reading of the lives of the saints, and regular Mass attendance marked their life. Angela and her sister often role-played the lives of holy men and women and, even as very young playmates, took fasting and harsh self-

discipline very seriously. Angela's family was the center of her life so she suffered greatly when both her parents and her dearest sister died in a very short time while she was in her teens. After this series of tragedies, she and one other sibling went to live with a Biancosi uncle in Salo for six or seven years until she was old enough to return to the farm to work, probably in her early twenties (di Mercurio, 1970; Mariani et al, 1986).

Angela found great consolation while in Salo when she received her first Holy Communion at age thirteen. She also developed great admiration for the Franciscan community there and around the time of her return to Desenzano became a Third Order Franciscan. Membership in this lay association committed to the way of life and values of St. Francis gave her social permission for more frequent reception of Communion (Ledochowska, 1967; Reidy, 1961).

Soon after her sister's death, Angela experienced a vision in which her sister appeared with a host of angels. This vision gave Angela the assurance that her sister had truly attained heaven. It was thereafter followed by another vision which became the transforming moment in Angela's life, a moment that continues today in the collective Ursuline memory. In this vision, Angela was told she would found a company in Brescia destined to spread far and wide. Some forty years later, this vision became reality in the Company of St. Ursula (Catechetical Life,

1913; di Mercurio, 1970; Ledochowska, 1967; Mariani et al, 1986). Why it took so long for Angela to enact her vision continues to be a subject for speculation.

Meanwhile, after working several years on the farm, Angela went to Brescia for the first time, a city about twenty miles from her home. A family she had met in Salo at their summer home invited her to Brescia to help them in their grief, the loss of two small sons in a short period of time. The year was 1516 and Angela was in her early forties. The Patengoli family called Angela their "Madre" and as their grief subsided, she reached out to help many others, visiting the sick and dying and counseling frequent visitors. Angela's intention was to return to Desenzano but Antonio Romano, a merchant she helped in Brescia, offered her a room in his home and asked her to continue her good works there.

Ledochowska (1967) reports that it was during the fourteen years Angela stayed there that she took a series of spiritual pilgrimages. Romano accompanied her on many of them, the first a fifty-mile journey to Mantua. These travels became particularly meaningful experiences for Angela in a time when only ruling class women took such risks accompanied by their husbands (Migiel & Schiesari, 1991).

Angela's association with the Patengolis, Romano, and others facilitated her pilgrimage to the Holy Land, a cult

made popular by the Crusades as a supreme expression of faith and love of God. The Friars Minor were the official guardians of the Holy Places so her connection with them must have given Angela a strong desire to participate in this devotion (di Mercurio, 1970; Ledochowska, 1967). It is imaginable that this voyage increased Angela's devotion to the Passion of Jesus, a devotion cited often in her writings.

Just a few months later in 1525 Angela made another pilgrimage to Rome where she met in audience with Pope Clement VII. The Pope made every effort to convince Angela to move to Rome and direct the works of charity there. Angela's memory of her vision prompted her refusal of the Pope's request and she returned to Brescia (di Mercurio, 1970). In 1529 Angela and several women gathered around her traveled to Varallo in the Alpines to a famous "new Jerusalem" where the Franciscans had erected shrines similar to those in the Holy Land. Angela's vision was strong enough to compel her to resist a papal invitation and continue her pilgrimages. Perhaps her heart would not let her rest until she knew the meaning of the vision, the charism she possessed for the Church.

Angela was not a mere gypsy of her day, traveling to and fro in search of a dream. People of every class and stripe constantly sought her out for counsel. Today we might call her service spiritual direction, since she was

known as a holy, prayerful woman. Between these two major trips, Angela became a spiritual advisor to Duke Szoka of Milan while he was an exile in Brescia. Angela, too, knew the experience of an exile when she fled to Cremona with the Patengolis for safety from an attack on Brescia by foreign military forces. There the group stayed with another friend of Angela's, Agostino Gallo, a Brescia citizen with a second home in Cremona. Angela became deathly ill during this time but upon a miraculous recovery made another pilgrimage to Varollo (Mariani et al, 1986).

After about six months, the exiled Brescians returned when peace was restored. Angela accepted Gallo's offer that she stay in two rooms of a house close to St. Clement's Church. According to Ledochowska (1967) Angela made this final return to Brescia in the autumn of 1532. She was ready now to let God's will in her life come to fulfillment. The vision was ready to come to fruition. The next three years she accepted lodging near several churches ending up at the Church of St. Afra where she founded the Company of St. Ursula on November 25, 1535 at age sixty. She remained there continuing her good works, forming the Company, and dictating the Rule, her Advices, and the Legacies until her death on January 27, 1540 (Ledochowska, 1967; Mariani et al, 1986).

Socio-historical context. The brief overview of the events and chronology of Angela Merici's biography

describes an era that encompasses the Renaissance. It was a period of enormous change and upheaval in learning, in the arts and literature, and in religious and political life. Angela's contemporaries included the masters Botticelli and Leonardo da Vinci, already well-known when she was born. Raphael, Michelangelo, Erasmus, Caxton, and Petrarch were personages in her young adulthood contributing to the new age of learning (Reidy, 1961). Having been born in northern Italy and traveled through its central environs such as Florence and Rome, Angela would have heard about these creators of the intellectual reawakening. Most likely, she saw many of their works displayed in churches and in the public squares or piazzas she frequented in the cities.

The discovery and exploration of new continents created a new worldview for Angela and her generation. The map of the world became much more accurate between 1470 and 1500 as Columbus, Vespucci, Bartolomew Diaz, and Vasco da Gama each discovered new areas that would later be described as North and South America and Africa. The first printing of earlier maps dated to 1474 and 1478. Although Angela may not have actually seen these, she certainly would have known about them through her daily contacts with so many people, especially her friends who were merchants (Reidy, 1961) and others she met in her travels. As this new world became known, perhaps Angela had some intuition that her founding of the Company was destined to become



present in most every part of the world.

With all the changes in the world of the fifteenth and early sixteenth century, the Catholic Church could not escape their influence. This impact is perhaps best described in the deepest ecclesiastical split ever to occur. Martin Luther began the Protestant Reformation and was excommunicated in 1521. Luther, Calvin, Thomas More, and John Fisher were contemporaries of Angela who found themselves on either side of this revolution in religion which overtook Europe. The Catholic Church Angela knew became embroiled in attacking heresies in an era highlighted by Henry VIII's rebellion against papal infallibility. Angela's own work contributed to the Counter-Reformation and the deeply felt need for reform and renewal in the Church. Even the papacy and the priesthood, institutions long held as infallible and sacrosanct, were filled with corruption, greed, sexual scandal, and political intrigue (Ledochowska, 1967). To be sure, Angela's love for the Church and belief in its future must have been tested by all that she experienced during this time.

Most of these events profoundly affected all of Europe and, ultimately, the world. Another series of events had a direct impact on Angela's life and work. Machiavelli called for a united Italy in 1516, not just for stronger military defense, but in order to enforce a common language. Each

region of northern Italy was independently governed and spoke a different dialect. These realities made them vulnerable and isolated in their defense against constant foreign invaders. Hale (1993) calls the wars over Venice territory "unstoppably self-perpetuating" (p.102). For over thirty years of Angela's lifetime these conflicts continued between two powerful Catholic rulers, Charles V of the Holy Roman Empire and Francis I of France. As a result, Venetian rule changed several times during this era, each time after attacks on Brescia, a munitions center for Venice.

When Angela first arrived in Brescia she found conditions related to these conflicts. It was a city plundered and sacked, with people struggling to rebuild while fighting disease and crime. From 1512-16 Brescia was under French rule and suffered the loss of some 46,000 slain. This is when Angela fled to Cremona for safety. Upon her return, poverty, famine, disease, and other violent effects of war demanded her attention (Reidy, 1961). This is the condition in which she found the city that her earlier vision called her to, the city she remained dedicated to restoring for the rest of her life. This is when her heart began to understand the particular needs of women who were suffering.

Angela spent the next fifteen years responding to the needs of the people in the ruins of war and continuing her own life of contemplative prayer and strict asceticism. She

listened to those who came to her, she nursed the sick, took care of those on the street and in the marketplace. The piazzas of the city became a metaphor for her life because of her all-inclusive openness and hospitality (Buser, 1990; di Mercurio, 1970). She spent early morning hours in prayer so that she could be available and among the people in need during the day. This availability in the piazza must have cost her a great deal in terms of time spent on herself.

Angela was free to stay long hours in the piazza because unlike most women of her time, she neither married nor entered the cloister. According to historians of northern Italian Renaissance women, Migiel and Schiesari (1991), a few women had a third choice of lifestyle, that of remaining single while living off what would have been their dowry and the portion due her from her mother's own dowry. Because of the early deaths of both Merici parents and at least one of Angela's sisters, it is likely her lifestyle fit this exception.

Whatever her financial circumstances and choice of lifestyle, her spiritual knowledge and her self-dedication to the needs of others received the support of patrons like those mentioned above throughout her life in Brescia. It is obvious that several men were important companions in her life, especially during the years of pilgrimage and establishing herself in Brescia. For some women, this

arrangement would be a source of great scandal but there is no evidence of that from Angela's men friends, some of whom were still living and gave sworn testimony on behalf of her canonization. These men saw Angela Merici as an unusually wise and holy woman, one whom they could offer shelter, protection, and perhaps some financial support in exchange for the spiritual guidance and prayerful support she generously offered to all. In all her relationships, Angela's clear choice of a life of virginity was without question. Above all else and all her life, she lived out of a deep desire to dedicate herself to God alone. Based on the information about her early Christian formation in Biblical stories and Tradition, she probably based her choice of lifestyle on the example of heroic women saints she admired like Ursula, Judith, Barbara, Agnes, and other early Christian martyrs who were also venerated as virgins for Christ.

Angela must have felt a deep paradox between her earlier vision of serenity and joy and the life of danger, disease, and illiteracy she witnessed in the young girls of Brescia. She was to found a Company that would spread far and wide but these young women needed basic security, health care, and education. They were war orphans, victims of violence, some of them prostituting themselves to prevent starvation of their families. The average age for women to marry in the early sixteenth century was thirteen

(Migiel & Schiesari, 1991). How could she provide so much with so little, much less fulfill such a heavenly vision out of this dire reality in her world?

Vision and influence. Angela's practical judgment and motherly love for the young women impelled her to give them special preference. As she taught more of them the basics of their Catholic faith and supported them in practicing virtue and good works, they found in her a woman of wisdom, stability, and intelligence. They wanted to stay with her because they were inspired by her consecration to God and her deep spiritual life. It was from this small group that the "seed experience" (Buser, 1990, p. 12) of Angela's vision began to take root and grow. Many of these young girls were war orphans; it makes sense that Angela's compassion and concern for their welfare would have compelled her to shelter or find shelter for them.

Angela's vision at Brudazzo near her childhood home was evidently an experience she shared with several others. It was typical that a woman of her time who had a mystical experience would at least share it with a priest confessor or spiritual director to have its authenticity validated. Because of rampant heresies, Church authorities were more cautious during these years about such unorthodox experiences. Many women eventually suffered persecution under the Inquisition for sharing such experiences. Because of Angela's reputation for a holy and charitable life, her

confessor could protect her from such accusations and even encourage her to follow the direction God was giving her (Ledochowska, 1967; Mariani et al, 1986).

According to Surtz (1990) this type of spiritual experience was one of few channels of prestige or authority open to women in Angela's time, an area in which women were traditionally permitted to act. The confessor would make a record of the vision as told to him and his validation of the woman's testimony would give her a certain authority in the community. Perhaps certain officials and clerics sought Angela out as a spiritual guide because of her reputation and authenticity. Many bishops and other men who would normally fulfill that role were living in exile or leading unorthodox lives themselves.

Angela's life and work among the people of Brescia--merchants, widows, philanthropists, and young women--all led her to decide that November 25, 1535, the feast of St. Catherine of Alexandria, was the right time to formally establish the Company of St. Ursula. A band of twelve young women gathered at St. Afra's Church to ritualize their love for God and their union with each other with Angela as their leader and Madre. They made a simple vow of chastity or virginity, the only requirement at the time for the Company's members (Mariani et al, 1986).

The patroness of the Company was St. Ursula for two reasons: first, Angela had a great admiration for this

early Christian virgin and martyr, whose biography consists of mostly legend and myth, but whose example Angela sought to imitate; secondly, Angela did not want her daughters to have her own name out of a sense of humility. Ursula was supposedly martyred in Cologne with 11,000 other virginal female companions whom she had led on eleven ships to escape an arranged marriage in her homeland. Her consecration to God in virginity and the mass martyrdom of those with her attracted many followers, including Angela and the women who gathered to found the Company of St. Ursula (Brosnan, 1995). These women continued to live in their family homes as single women doing good works and showing good example. They gathered regularly to pray together and to receive further instruction and support from Angela and other older women, mostly widows, whom Angela had engaged to be "mothers" to the younger women. Angela asked certain men in the community to attend to the physical and fiscal matters of the Company, a structure she included in her dictated writings. Angela's vision was finally fulfilled. Her plan placed the Company in relationship to trusted men and women of the higher class so that the members would be free to serve the needs of other poor young women in the community, just as Angela had served theirs.

Angela spent the five-year period after the foundation until her death in January, 1540, forming her companions in

these new structures and establishing the unusual way of life her vision had inspired for the Company (Ledochowska, 1967). During her last days, she dictated her only writings to her secretary, the words her followers have used for over 460 years. Gabriel Cozzano, her secretary, testified during the canonization hearings that he wrote these inspired texts exactly as Angela verbalized them to him (di Mercurio, 1970; Ledochowska, 1967; Mariani et al, 1986). Angela was the first woman to create her own Rule; other groups of women religious adapted their way of life in whatever Rule governed their male counterparts in the Church; for example, St. Clare and her followers lived the rule that Francis developed for the Franciscan men. Angela's closest relationships with men were with influential laymen of her time, not the clerics whose spiritual reputations were in question. Therefore, in establishing a rule for the Company, she followed her own intuitions and inspirations for what was best for her daughters to live by. She found no need for a parallel male rule, and in fact there was none that mirrored her vision. She trusted her inner authority and exerted independence in an unprecedented way as a woman.

In addition to rules for observance, the written texts dictated by Angela include details of her deep beliefs and how her vision was to be carried out after her death. They also include a carefully crafted plan or organization and



responsibility in the Company. These sources also provide means of discovering who Angela was and what she hoped for the Company. Numerous secondary sources, developed in the twentieth century, provide Ursuline interpretations of her words and the spirit of her foundation now present around the globe. All of these, and the canonical testimonies given by persons who knew her, help form an image of Angela, an image of a woman whose life portrait was never painted in an age when it was popular to do so. This humble woman refused to sit for a portrait but is known by millions as a wise woman (Burns, 1995), a contemplative-in-action (Buser, 1990), a foundress and an administrator.

Martha Buser (1990), a Louisville, Kentucky Ursuline who has studied Angela's life intensely, says that Angela Merici was a "cosmopolitan woman" (p. 15). Her many pilgrimages gave her firsthand knowledge of a great part of the world as it was known. She was no stranger to rulers and popes. She took residence in the homes of wealthy and influential men in the city and collaborated with widows of such men in her works of charity. She attracted some of these women to become participants in the governing structures of her fledgling Company. She saw laymen and women as her collaborators in the truest sense. She seemed to bring out the best in them by inviting the use of their gifts to ensure the Company's health and success.

Angela's frequent presence at the churches and in the

piazzas of the city, as well as in the homes of those who sought her compassion and care, testify to a very busy, very visible lifestyle. Her heart was full of charity for others. She was known as the "Madre" (di Mercurio, 1970), a woman able to show a maternal love to all (Weaver, 1993). Though the center of her love was in God (Burns, 1995; Carfagna, 1994; Ledochowska, 1967), Angela's time and energy were spent listening to the needs of others, counseling them, mediating reconciliation in families, and visiting the sick and suffering (di Mercurio, 1970).

Angela balanced her activity and the demand for her attention with common sense, a discerning mind, and sound realistic judgment in adapting to the needs of her times (Burns, 1995; Thrailkill, 1990; Weaver, 1993). Her charity is typically expressed as hospitality, another quality or characteristic of the piazza-person. Angela understood the human person (Burns, 1995) and her own buoyant, loving confidence in God helped her meet others with deep respect and openness (Buser, 1990; Ledochowska, 1967; Weaver, 1993). The evidence for this is precisely in the witness of so many classes and types of persons who sought her out and returned again and again to the "piazza" of her presence. Burns (1995) says that Angela was "centered but inviting" in her demeanor, reaching out as the "wise woman of Brescia."

Angela was a contemplative-in-action (di Mercurio,

1970; Ledochowska, 1967; Buser, 1990). In spite of her commitment to others' needs and her daily presence to them, she spent early morning and long night hours in prayer and took little food. Her childhood asceticism continued to deepen throughout her life. Her Rule indicates the same expectation of her followers by lengthy sections on prayer, fasting, and the frequent reception of the sacraments of the Church. She loved Scripture and her writings indicate that she had much of it committed to memory and held a deep grasp of its meaning. In sixty-three short pages of text, she either quotes and/or provides an interpretation of Scripture thirty-five times. She makes frequent reference to the Passion of Jesus and its meaning for her followers, a devotion she nurtured throughout her life. She experienced her life's meaning centered in the Gospels, the life of Jesus. In summary, Angela lived and taught a practical holiness (Weaver, 1993), charitable works born out of a contemplative love of God (Buser, 1990; Ledochowska, 1967). She expressed this love in a deep capacity for joy and undying availability to others, and an unshakeable optimism with a daring willing-to-risk attitude (Thrailkill, 1990).

Finally, Angela Merici was a foundress and a leader/administrator. Wittberg (1991) refers to Angela's leadership as strong and unconventional because she did not found a religious community though she certainly knew about

them. Instead, she had a vision with an apostolic mission that could not be confined by the cloister. She was an innovator, creating a model of spiritual formation for women within families doing good works to transform and regenerate society (Ledochowska, 1967). Angela's life experiences taught her a realism tempered by imagination (Burns, 1995) and helped her develop as a confident, self-possessed, courageous, and prophetic leader/administrator (Weaver, 1993). These references to Angela by current Catholic women theologians are a testament to her continued influence on women, even beyond the Ursulines.

Angela's vision and organizational plan for the Company-in-society created a subtle but real emancipation for women, a model of transformation through systemic change. She charged her followers to an attitude of adaptability, to read the signs of the times and change accordingly (Durkin, 1992; Weaver, 1993). In her own choices for creating governance structures, she sought advice and made rules after seeking good advice and listening to her collaborators. Angela demonstrated organizational skills (Burns, 1995) and imaginative solutions to challenges normally not solved by women of her day (Durkin, 1992). She was a leader of women for other women, inspired by women in the Scriptures and those who were early martyrs of the Church, especially St. Ursula (Ledochowska, 1967). Her gifts, her life, and her spirit

have inspired countless other women to do the same. This study centers around three women who claim the legacy of Angela Merici's inspiration.

### **Leadership Perspectives in General Literature**

A researcher who conducts a study on leadership in the late 1990s is either very bold or quite foolish. The volume of literature on leadership in the field of higher education, like most other disciplines where it is applied, is like an overstuffed couch with too much bulk to be inviting and quite uncomfortable to use. In order to focus this study in the current leadership literature, the researcher places value on the most current leadership literature, i.e. from the early 1980s to the present.

Burns' (1978) extensive volume entitled Leadership provides a context for much of the general literature on leadership, including higher education literature. In this study, the transformational and transactional leadership models became the lens through which many authors began to conceive of leadership. The dominant theme of transformational leadership (Burns, 1978) and three informative literature streams on leadership are reviewed for this study. The first section of this review gives an overview of Rost's (1991) study entitled Leadership for the Twenty-First Century, forming a basis of the expansive literature with particular emphasis on the period between 1930 and 1990. The second literature stream presents major

developments on leadership in higher education since the 1980s. The final section explores an emerging set of perspectives on leadership noted in the most recent literature in higher education.

Dominant theme of transformation. James MacGregor Burns (1978) conducted a study of political leaders that has influenced most of the current literature in leadership studies. He concluded from his research that leadership is both transactional and transformational, depending on the context. Burns notion of transformational leadership continues to be a popular perspective held by a variety of leadership scholars and practitioners. Transformational leadership, according to Burns (1978), is "engaging with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p.20). This emphasis on the higher level of morality presented an uncommon challenge to secular concerns regarding leadership.

Transactional leadership, on the other hand, serves a more practical purpose, occurring when one person takes the initiative in making contact with another in order to exchange valued things. The relationship does not go beyond the exchange or bargain. Conversely, transformational leadership is dynamic and on-going. The leader's relationship to the followers moves beyond mere exchange, engaging followers to the extent that they feel uplifted

and motivated to become leaders themselves. This relationship ultimately becomes moral and has a transforming effect on both leader and followers (Burns, 1978). In a transformative relationship then, both leader and follower open themselves to the personal potential to change, to grow, to become better, often for the sake of the other and at some personal cost.

This resulting moral development is the central concept of Burns' transformational leadership. The only real and intended changes acceptable are those that raise leaders and followers to higher levels of morality. Bennis (1986) studied CEOs of organizations and found that effective leadership has a transformative power if prime importance is put on symbolic expression of vision, purpose, beliefs, and the unique values of an organization. Leadership includes management but its transformative power transcends the mere managerial. "It is the ability of the leader to reach the souls of others in a fashion which raises human consciousness, builds meanings, and inspires human intent that is the source of power" (Bennis, 1986, p.70).

Bennis' work brought a new level of meaning to leaders of business who found that possessing good management skills simply did not meet their organization's complex needs for leadership. The term "transformational" became a popular word in the leadership lexicon of organizational

development literature (Drucker, 1993; Gardner, 1990). Personal and moral change, however, are not compatible values with popular culture. For some, the great expectations of Burns' ideal of transformational leadership resulted in disappointment. Perhaps they were not taken seriously.

Rost's review of the literature, 1930-1990. According to Rost (1991), Burns failed to follow up on his definition of transformational leadership with consistent leadership concepts and practices. Burns' definition is conceptually unacceptable because it's impossible for analysts to agree on what leadership is, since that is dependent upon what they believe is moral (Rost, 1991). Many theorists in leadership studies are "seduced" by Burns and have recklessly used the term "transformational" for a whole range of definitions that are unfaithful to Burns' intent, i.e. moral uplifting (Rost, 1991). Rost's positions suggest that the loss of Burns' original intent was either treated superficially by practitioners or intentionally ignored.

Leadership is about transformation but a kind of transformation that is taken seriously, i.e. not limited to certain kinds of changes. Transformation should become the cornerstone of a new school of leadership with a definition of a post-industrial paradigm of leadership: "Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes"



(Rost, 1991, p.102).

In a post-industrial school of leadership the proper understanding of "mutual purposes" is that they are common purposes of the leader and followers. Their commonality results because they are forged from an influence relationship, because they develop over time from the multidirectional nature of the relationship, and because leaders and followers participate in leadership together.

Leadership is their common enterprise, the essence of the relationship, the process by which they exert influence. The changes that leaders and followers intend must reflect their mutual purposes. Independent goals mutually held, a concept pervasive in Burn's overarching model of leadership that includes transactional as well as transformational leadership, are not enough because they are not common purposes. (Rost, 1991, p.122)

It is this essential of the dynamic relationship between leader and followers that Rost (1991) believes is missing from the scholarship about leadership even up to 1990. A new post-industrial model of leadership would set not only a new definition for leadership but criteria for establishing that definition. This sets the stage for Rost's (1991) proposed model:

The reality is that, as of 1990, scholars and practitioners do not know, with certainty, what leadership is. This uncertainty about such an essential question must end in the 1990s. There is no possibility of framing a new paradigm of leadership for the twenty-first century if scholars and practitioners cannot articulate what it is they are studying and practicing. (Rost, 1991, p.6)

One conclusion from Rost's extensive literature review

on leadership since the 1930s is that most authors really equate leadership and management, a sign they are continuing to use the industrial model. This model is characterized by concepts like structural-functionalist, management-oriented, personalistic (focus on the leader), goal-achievement and dominated, self-interested or individualistic, male-oriented, utilitarian and materialistic in ethical perspective, and rationalistic, technocratic, quantitative, and scientific in language and methodology. Only one descriptor in the literature on leadership is an exception to the industrial paradigm: a penchant since the 1980s for concentrating on face-to-face and small group relationships (Rost, 1991). Rost's own penchant for one definition of leadership for the 1990s denies his openness to many definitions arising out of need, type of organization, and experience of leaders.

Once most leadership theories become popularized, they never become extinct. They reappear decade after decade. For example, some see the excellence theory of the 1980s as a reoccurrence of or at least highly influenced by the great man/woman theory of the 1930s. These theories, mostly taken from management and psychology perspectives, also remained in the behaviors of practitioners who continue to practice them long after research discredits them (Rost, 1991).

Most other researchers in fields of study that reflect

different worldviews or contexts--anthropology, history, political science, and sociology--also got caught up in the scientific, quantitative, and rationalistic views of leadership theory and models. Alternative views, according to Rost (1991), were practically excluded until Burns' theory of transformational leadership became popular. A few exceptions to the traditional literature exist but never made it to the mainstream leadership literature. Some authors began to make distinctions between leadership and management but those distinctions are chiefly identified as personality traits and behaviors of leadership and management, not differences in the processes or relationships that get at the nature of either leadership or management (Rost, 1991).

However, Burns' use of the ethical, moral dimension in the transformational model was changed by management leadership theorists in such a way that Burns' intent was lost. "They sanitized his (Burns') concept of transformation to include any kind of significant change, not just changes that have a morally uplifting effect on people" (Rost, 1991, p.31). Transformation is one of those terms like "love": no one could disagree with its desirability but no two people define it or describe its effects in the same way. It is a nice buzzword for a literature like leadership that changes with the wind. Most studies do not mention moral change as a goal, much less

identify those who do it. This is not surprising since morality in American culture is very individualistically interpreted and lived. There is a certain taboo in the mention of morality in reference to most organizations in our society.

Rost follows his critique of the leadership literature since 1930 by calling on practitioners to adopt post-industrial models that help make use of what they do as leaders and followers in the postmodern world of the twenty-first century. Most of the leadership literature of the 1980s retells the same narratives from the 1950s and resists the challenge to design a new leadership paradigm. The industrial model is alive and well but it will not sustain serious leadership studies of a post-industrial age. For Rost (1991) this discrepancy represents a leadership crisis. Perhaps the old paradigm persists more than many "transformational" authors would like to admit, since the bottom line is really the economic or social one, rather than some post-industrial ends that may include morality or some constructed definitions.

Indicators of the crisis and some anomalies. Twenty years ago, Burns (1978) also suggested that leadership was in crisis because of the mediocrity or irresponsibility of so many of those in power. According to Thomas Kuhn (1978) new paradigms arise when anomaly becomes normal. The structural-functionalist models of research and practice

remain dominant in leadership literature. However, other signs of a shifting paradigm are evident in the literature.

In the 1980s the literature began for the first time to reflect the influence of enough women leaders to gain a hearing (Rost, 1991). Also, in the late 1980s and early 1990s, qualitative and ethnographic methods of research were gaining prominence as authentic ways to study leadership (Bensimon and Newmann, 1993; North, 1991; Tierney, 1988; Townsend, 1992). The debate about feminine differences of leading heated up and began to produce evidence that if women learn differently, maybe they also lead differently (Helgesen, 1990; Rosener, 1990). Women began to look at their own leadership experience as an important component in the debate (Astin & Leland, 1991). All of these signs pointed to the possibility of failure of the old paradigm to fit new times, conditions, and needs of organizations that women and men found themselves leading. They gave further indication that perhaps some values long-considered as feminine might be replacing some traditional male values.

### **Leadership in Higher Education Since 1980**

Bensimon, Neumann, and Birnbaum (1989) agreed with Rost: there is a leadership crisis in relation to higher education. These theorists of higher education contend that most of the literature on administration in higher education is atheoretical, with chief attention focused on

leadership styles and personality traits. Like Cohen and March (1974), Bensimon and her associates (1989) view the problems of leadership in higher education institutions as a complex configuration that includes but goes beyond traits. Bensimon and her colleagues (1989) conclude that the paradigmatic shift in leadership is toward the cultural and symbolic perspectives, characteristics they believe are more compatible with academe. The symbolic and cultural perspectives will dominate the cognitive complexity needed by college and university presidents to function out of an integrated or cybernetic approach to leadership. Leaders who are able to use multiple lenses to lead are likely to be more effective (Bensimon et al, 1989).

Influence of the transformational model. The model of transformational leadership enjoys some support in the higher education literature. Tierney (1988), for example, has developed a constructionist definition of leadership similar to Rost's (1991), emphasizing that most leadership theories and applied studies ultimately rely on a conception of the individual leader's ability to change social reality, even morality (Tierney, 1988). Accordingly, Tierney defined leadership in its cultural context, viewed in a transformative matrix and influenced by a wide variety of leadership skills and practices. Unlike past leadership theorists, Tierney (1988) does not separate the individual leader in any way from the context of the community. When

one begins to see one's actions, whether leadership functions or not, in light of how one's behavior affects others, there is a basic level of morality present.

Fisher (in press) considers the transformational president of a college or university the strong president, typically more distant, more decisive, more assertive, and more visionary than the transactional president. Current leadership theorists in higher education fall into one or the other school of thought. The transformational approach, according to Fisher, is the only one for a leader who expects to bring about significant change in an institution (Fisher, in press).

More important, it is the only leadership style significantly supported by empirical research.... There is no significant evidence to support an institution's ability to change successfully, or even long maintain, without transformational leadership. (Fisher, in press, p.19)

Bensimon and her associates (1989) say that in spite of the support given transformational leadership, colleges and universities would find it extremely difficult to use this model. It is an approach that is incompatible with the ethos, values, and organizational features of higher education. Transformational leaders are rare and are often associated with a complex web of situational contingencies, idiosyncratic personalities, and chance events. Constant changes of values induced by a succession of transformational leaders could severely threaten the stability of an institution. These authors hold that

transactional leadership may be potentially more useful in reference to successful leaders on campus. This issue is beyond the parameters of this study.

More compatible still with academic institutions and their leadership is symbolic theory. Essentially, the leader who practices out of the symbolic frame is the meaning-maker for the academic institution. Leaders construct institutional reality, and interpret its myths, symbols, and rituals. Because of the individual nature of each institution, symbolic leadership can be represented in many different ways. There is no future for a grand unifying theory of academic leadership (Bensimon et al., 1989). Neither Fisher nor Bensimon and her associates seem to conceive of the potential of a leader and the followers to construct leadership together in the cultural context. They each describe and defend leadership either as transformational or transactional. There is no indication of one leader being both/and by the way in which the organization is led.

Most of these studies are gender-blind and perpetuate the male bias in the literature on academic leadership. The most recent leadership studies, however, have begun to make gender visible, particularly as more women experience the presidency of higher education institutions. The challenge for future research on this topic will be to include not just compensatory studies that include women presidents,



but also integrated studies that describe experiences across gender. Inclusive studies that reflect similarities and differences of men and women who are in the academic leadership role have greater potential for critical reflection of their leadership as transformational and transactional.

Women and leadership in higher education. Lipman-Blumen (1992) asserts that "female leadership is no longer an oxymoron" (p. 183) and that the complex demands of the new millenium workplace have to be addressed in a way that "reflects certain behaviors to which females traditionally have been socialized" (p. 184). This new paradigm will integrate the transactional with the transformational and stretch practitioners beyond individualism, charisma, competition, and even collaboration (Lipman-Blumen, 1992). In Thomas Kuhn's terminology, women's experience in leadership is no longer a mere anomaly. Female leadership is indispensable in the shaping and the description of a new leadership paradigm. This shift in paradigms recognizes both male and female experiences in leading and, like similar shifts in other disciplines, the emerging worldview is marked by a disintegration of patriarchy and a redefinition inclusive of female values (Rogers, 1988).

Bensimon (1991) reinterprets two definitions of leadership from a feminist perspective by acknowledging her failure to do so in an earlier study of thirty-two college

and university presidents that included eight women. Her self-critical analysis exhibits a personal transformation of Bensimon's epistemology. If the study of leadership begins with the premise that it is a socially-constructed phenomenon, gender as a variable in her previous study becomes a grievous omission. Bensimon's reinterpretations of presidents' definitions of leadership reveal that the leader's gender influenced her discourse about leadership. The male president's definition included descriptors that Bensimon interprets as differentiation, accrual of power through separation, and symbolic management as instrumentalism. The woman president's definition of leadership is holistic, accrual of power thorough connection, and symbolic management as responsiveness (Bensimon, 1991). The significant influence of experience, language, and socially-constructed conceptualizations is evident in this particular study.

This movement away from what Rost (1991) calls the "industrial" paradigm of leadership is in a "metatransitional" period leading toward a "worldview marked by a more contextual, complex, and relational paradigm" (Rogers, 1988, p. 4). The assumptions underlying the new paradigm will no longer apply the male experience of leadership to women leaders but validate women's ways of knowing, living, and leading as valuable ways for men to lead organizations.

Some methodological transitions consistent with the metatransitional worldview contribute to new forms in research on women leaders. Townsend (1992) states that feminist scholars should use feminist perspectives to name women's experience in leadership. North (1991) says that there is a creative power in combining a female approach with traditional male approaches. Part of North's methodology for achieving this integration lies in her analysis of language patterns, group norms, ways of decision-making, and spatial arrangements in women's and in men's leadership. Tierney (1988) uses ethnography to study how women lead in higher education settings to gain a sense of the full context as well as the first-hand observation of women as presidents. Each of these methodologies reflects qualitative approaches to the study of leadership for the twenty-first century college and university. Without discounting the usefulness of more traditional research methodologies, the current literature, represented by both male and female authors, acknowledges the legitimacy and ultimate importance of viewing the reality of leadership in higher education from multiple perspectives.

Invisibility of women in leadership literature. Great-man theories retain their strength in the leadership literature in higher education, often clothed in the language of charismatic, or extraordinary, leadership

(Burns, 1978; Fisher, 1984; Gardner, 1990; Weber, 1947). The invisibility of women administrators/presidents in the same literature is ever more glaring in an age of politically correct language and intentional diversity in research and scholarship on campus. Even in studies such as Kerr and associates (1986), which include anecdotes of women and men academic presidents, the appendix of advices in the same book excludes any female presidents' advices. In the same text, another appendix on the spouses of presidents assumes the spouse is a woman and assigns her role accordingly with stereotypic female attributes. In Fisher's (1988) studies of effective college presidents, even with female co-authors, women in higher education leadership remain invisible (Moore, 1990; Shavlik & Touchton, 1988).

Belenky and her colleagues (1986) state that feminist writers convincingly argue that "there is a masculine bias at the very heart of most academic disciplines, methodologies, and theories" (p. 6). Multidisciplinary studies regularly exclude women in their leadership research (Gale, 1988). The literature of the last twenty-five years in business, psychology, political science, anthropology, educational administration, and numerous other disciplines has revealed the injustices of female invisibility and sought to correct that perspective in content and methodologies that include and integrate female

scholarship. The higher education literature contains such compensatory studies (Amey & Twombly, 1992; Bensimon, 1991; Moore, 1990; Schuster & VanDyne, 1984; Twombly, 1991).

Gilligan (1982) pointed out the male bias in research in regard to human development. Women are either totally ignored as subjects of scientific studies or they are used to reveal how they conform to or diverge from patterns of the study of men. Though not exclusively related to leadership studies, Gilligan (1982) provided new perspectives on women's moral development. Belenky and her associates (1986) contributed greatly to theoretical understanding of the social construction of knowledge and the voices of women speaking of their experiences as critical to that construction. These are foundational studies to any new conception or paradigm for leadership in the future.

In 1989, Charol Shakeshaft wrote that there is no comprehensive synthesis of current research on women in positions of formal educational leadership. Shakeshaft (1989) points out that the dissertation has become the greatest source for research on women in educational administration. Courses in the history of education seldom highlight women, whether as teachers or administrators (Lather, 1992; Shakeshaft, 1989). Consequently, most educators have little awareness of the legacy of strong women administrators. Swoboda and Vanderbosh (1983) suggest

that women are an anomaly in academic administration.

Post-secondary students experience the same invisibility of women in their history of higher education classes. Therefore, unless the student has personal exposure to the leadership of women in a woman's college or in one of the nation's Catholic liberal arts colleges headed by women religious, the student's androcentric perception of academic leadership is never questioned. The fact that women religious presidents initiated and led many colleges since the late nineteenth century remains essentially invisible in higher education leadership studies (Simeone, 1987). Rannells (1990) characterizes such invisibility as "the heritage of disempowerment and silence that women have lived" (p. 63).

Who are these "invisible" women presidents? Touchton (1991) presents the demographics about women presidents by type and control of institution between 1975 and 1989. In this study, Touchton's analysis reveals that the number of women college and university presidents more than doubled from 148 to 328 during the years studied. In 1989, women held 11% of all such positions, up from 5% in 1975. Of all women presidents in 1989, 23% were members of a religious order, compared to 55% in 1975. This steep decline in the numbers of women religious who are presidents results from a complexity of issues, among them the sheer decline of numbers and the aging population of American women

religious over the years studied (Touchton, 1991).

Fisher (in press) states that between 1970 and 1993 the percentage of women American college presidents doubled to 12%. The 6% of presidents who were women in 1970 included 90% of the presidents of Catholic women's colleges, most of them members of sponsoring religious bodies. Shavlik and Touchton (1988) record the increased statistics of women presidents in higher education institutions yet claim there is no fundamental change in the encouragement, acceptance, recognition, and support they receive as leaders in academe. No longer as invisible as before, women in leadership continue to be measured according to dominant male models, and, subsequently, their experiences are either ignored or discounted outright.

Why these women are invisible in leadership studies departments and in the higher education literature, in particular, is a question worthy of serious research but beyond the scope of this study. The increased visibility of women in feminist research in recent years has led to studies of women administrators in an array of disciplines, such as political science (Cantor & Bernay, 1992), business and organizational development (Aburdene & Naisbitt, 1992; Drucker, 1993; Helgesen, 1990; Kouzes & Posner, 1987; Rosener, 1990), women's studies (Belenky et al, 1986; Gilligan, 1982; Rakow, 1992), and psychology (Offerman & Beil, 1992).

Astin and Leland (1991) use three constructs from feminist discourse to guide their analysis of intergenerational leadership and to explore women's experience and influence as leaders in social change. These include the social construction of reality, interdependence, and power as an energy rather than control. The world of the twenty-first century needs leadership that is complex if it is to function at all (Gardner, 1990; Markham, 1991). Such leadership includes but also exhibits behaviors far more complex than good management entails. It will be characterized by such relational skills as networking, agreement building, and empowerment. Women as leaders in higher education are likewise becoming more visible in recent leadership research (Amey & Twombly, 1992; Bensimon, 1991; Bensimon & Neumann, 1993; DiCroce, 1995; Moore & Twombly, 1990; North, 1991; Shavlik & Touchton, 1988; Tierney, 1988; Townsend, 1992; Townsend, 1995; Twombly, 1995).

Integration of the invisible female leader. DiCroce's (1995) study of women presidents of community colleges begins with the thesis that these women are transformative leaders in their institutions and in broader society by connecting the characteristic strengths of their gender to the power of their office. "Women's leadership" (Aburdene & Naisbitt, 1992, p. 89) describes leadership behavior stereotypically associated with female leadership. The



literature from other fields of study describes how women lead (Helgesen, 1990; Rosener, 1990). The new leadership paradigm for the twenty-first century will be characterized by integrated values and behaviors that womens' experiences have provided in the late twentieth century. A new lexicon is developing that will describe both women and men who are effective leaders (DiCroce, 1995; North, 1991; Rogers, 1988).

### **Emerging Perspectives of Leadership in Higher Education**

The most recent literature on leadership in higher education tends to avoid the vocabulary of styles, profiles, testing, management, and other "industrial" patterns more popular in the literature of recent decades. Instead, there are three general areas in which the scope of this newer literature fall. One area uses a certain discourse that relates to building community and establishing common purposes. Secondly, there is afloat since the late 1970s a school of thought around servant leadership as a model for the future. Finally, metaphors and images form a third category presented as models of leadership for higher education in the next millenium.

Communal perspectives. Emerging models of leadership in the literature of higher education reflect a trend away from centering on the leader as an individual and toward the leader's role in the organization or community. Some of this scholarship is from a deconstructionist viewpoint

(Blackmore, 1989). This form of writing attempts to critique the models of the past by pointing out deficiencies and reasons why the model no longer fits the needs of the organization. Other authors use a reconstructionist perspective, making every effort to renew and reform meanings from current experiences and understandings of the organization. Whichever approach an author takes, change is inherent. Much of the change in the current literature on leadership is due to the use of feminist interpretations and methodologies.

Critical theorists are also adding to the knowledge base of leadership in higher education. These writers see the individual leader as both subject and object in history, and locate action within a sociohistorical context. As the new millenium approaches, post-modernists in education believe that they need a relationship with critical theory (Tierney, 1993). The individual leader is always in a context and rarely, if ever, acts outside of it. Moreover, the individual leader is not just the agent of change but one who is changed by the followers. The concept of building community and leaders and followers having common purposes is becoming much more common ideology in the literature on leadership in higher education.

From an organizational development perspective, Pistole and Cogdal (1992) envision the university reaching

the complexity of a multicultural level of decision-making. This happens when there is a "commitment to reorganizing the mission, structure, and climate so that diverse groups are included in participation and can contribute to the system's success" (p.4). In this level, the dominant cultural perspectives are questioned and the expansion of multiculturalism is viewed as a commitment and social responsibility. The multicultural level provides for different developmental levels in the context, worldview, and norms in the same institutional culture and climate. For example, women working in an organization at the multicultural level have an equal level of participation and more realistic expectations. They can creatively negotiate the system for accomplishing their professional and career goals (Pistole & Cogdal, 1992).

In his book, Building Communities of Difference, William Tierney (1993) proposes that all life is interrelated and develops the notion of "agape" to describe the ideal climate for colleges and universities of the next century. In the "agape", "we are commanded to create a community, to resist injustices, and to meet the needs of the people" (p. 23-4). In this model, diversity is the building block for community, and dialogue the process. It is not the same as a collegial model because it suggests acceptance, even celebration, of differences and working with them to build solidarity. Members of the community

participate in the process by speaking of their own experiences and establishing mutual purposes for their coming together. The leader in Tierney's "agape" assumes two contradictory stances: in one stance, the leader strives to understand differences and, in another, the leader encourages reflexive discourse aimed at orienting the members of the group toward "agape." The leader sets an intellectual tone for the organization and creates an atmosphere where diverse dialogues happen freely.

Education is a process that ought to involve dialogue about one's place in society and within our own communities. To develop such a community, we necessarily raise questions about what kind of community we want to be. And these questions are not worked out by way of formalized goals, but rather are enacted on a daily basis among one another. (Tierney, 1993, p.101)

In order to establish communities of difference, Tierney (1993) states that organizations must assume that different individuals and groups have unique interests. The organization needs to provide structures that enable those unique interests to develop and to be voiced. In the post-modern organization, the decision-making task is twofold: to create arenas where individuals' interests may congregate, debate, recommend, and decide, and to develop a sense of community where decisions are based on the debate of the whole. In this agape, the leader becomes a transformative intellectual who is "willing and able to foment dialogue across constituencies" (Tierney, 1993, p.104).

A sense of community can help groups accomplish great tasks and may provide an ethos that an institution needs to face and overcome difficult fiscal or intellectual challenges. Women who find themselves in academic leadership positions often recall their own struggle as outsiders, which gives them a sense of empathy for others who are not included in decision-making processes (Moore & Twombly, 1990).

Legitimizing latent or missing ideas and voices, rewarding others who work constructively toward change, and striving to establish acceptance of diversity as strengths for the campus are especially important contributions that female and minority leaders can make. (Moore & Twombly, 1990, p.95)

In her feminist deconstruction of leadership, Blackmore (1989) contests the patriarchal view of leadership that emphasizes individualism, hierarchical relationships, bureaucratic rationality, and abstract moral principles. Instead, she advocates leadership outside formal roles, power as multidirectional and multidimensional, the empowerment of others, and leadership that concerns itself with communitarian and collective activities and values.

Leadership is a communal and shared process and its context much broader than an individual academic institution. Transformations of consciousness and of subsequent social conditions require a community of believers, not just one person who may be the designated

leader and serves as a catalyst. The ethical role of leadership does not relate merely to the individual leader but to the good of the whole, how a moral community lives its communal life (Foster, 1989). Bourke-Hayes (1993) says that as the number of women in administrative roles increases, we can expect more studies to show that there is an enhanced sense of community on those campuses. We can expect increased attention to individuals and less emphasis on hierarchy, confrontation, and dominance. The relational aspects of leadership found in current leadership literature in higher education go beyond the immediate and transactional aspects of leaders and followers (DiCroce, 1995; Foster, 1989; Green, 1994). The concept of building community, empowering others (Astin & Leland, 1991; Little, 1990; Twombly, 1995), and building teams as models (Bensimon & Neumann, 1993; Green & McDade, 1994; Landino & Welch, 1990) are constructs that may approach James MacGregor Burns' real meaning of transformational leadership, that is, one that elevates both leader and follower to higher levels of morality.

Still another aspect of this literature base comes out of epistemology, the nature of knowledge and how we know what we know. The growing attraction for building teaching and learning communities on campuses across the United States suggests that all are teachers and all are learners in the context of a particular culture and learning

community. Conclusive research regarding the ways these learning communities are transforming both teachers and learners is incomplete. The fact that this concept is based on the social construction of reality and the experience of diverse voices indicates potential for such transformations to occur.

Servant leadership as model. Servant leadership is another concept that provides a contemporary school of thought regarding leadership in a variety of settings and institutions, including academia. It also assumes a certain communal context but provides another way of viewing power within the community that separates it as a unique model.

Robert K. Greenleaf, a former business executive, applied this Scriptural model to secular organizations and provides most of the literature generated by it. Greenleaf's lifelong interest in leadership began as a challenge from one of his college professors to be a force for public good amidst the increasing dominance of large institutions (Little, 1990). Greenleaf's interpretation of the servant-leader provides new motivation and puts emphasis on the organization, without which there is no need for a leader. Servant leadership is an exercise of power in the community. It differs from being at the beck and call of its members, however, because it is defined and delegated by the community for the community in order to achieve common goals (Eichten, 1995). Servant leadership is

not slavery in any sense.

Greenleaf (1977) believes that institutions for the future need a renewed sense of mission involving service to society, instead of being sources of suffering and injustice to people. He says that we have built a "social structure based on a labyrinth of limited-liability institutions" (p.166) that leave us locked in an unsatisfying sense of might and power. If our structures were instead built out of a sense of community, real spirit may supercede the current sense of individualistic control and dominance. Applying this to academic institutions, it is the trustees who have the first obligation to generate appropriate leadership to enhance the serving quality of the institution for its students, and ultimately for the public good (Bourke-Hayes, 1993; Greenleaf, 1977). This kind of leadership demands a reconstruction of institutions:

caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built,...one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them. (Greenleaf, 1977, p.49)

If institutions are to recover the purpose for their existence, they must help individuals reach higher fulfillment as persons, through serving and being served by this common purpose. Greenleaf's (1977) ideal of



servanthood identifies closely with Burns' (1978) definition of transformational leadership, raising the moral level of leader and followers. The servant, whether leader or follower, raises self and others to a stature that cannot be achieved alone or in a less committed relationship. This attitude sometimes requires the leader to follow and the follower to lead for the sake of the common purpose (Greenleaf, 1977).

The great leader is a servant-first and, in the future, the "only truly viable institutions will be those that are predominantly servant-led" (Greenleaf, 1977, p.10). These are exceptional institutions where every person's role, every person's gifts, can find in their participation the conditions that favor fulfillment of themselves and others as persons (Greenleaf, 1977). This perspective is not unlike the Christian Gospel imperative and example of Jesus: "The first among you will be the one who serves the rest" (Mark 9:36).

From this perspective a leader has a conscious desire to serve first and then aspires to lead. The difference between servant-first and leader-first comes in the care taken by the former to see that other people's greatest needs are being served. The test is difficult to administer but easily distinguished:

Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect

on the least privileged of society; will they benefit, or, at least, not be further deprived? (Greenleaf, 1977, p. 13-14)

If institution building is centered on a servant leadership model operating by a theory of justice in which the least ones in society always benefit, or at least are not further deprived, then all those involved in the institution will grow to a higher personal fulfillment. Service from the inside out makes leadership within such institutions a thing of beauty (Greenleaf, 1977). Its manifestations clearly make it akin to a transformational model.

For colleges and universities, the goal is to serve students in such a way as to prepare them to serve and be served, to learn to understand the college community as a typical community where they can become effective servant leaders by their experiences and by the example of servant leaders. Trustees of academic institutions have the greatest responsibility to serve, to care, because of the greater degree of power entrusted to them.

The trustee as servant has not evolved as a distinctly recognizable role in sufficient numbers to constitute the leaven of which such persons are capable....The large number of trustee positions in all of our voluntary institutions should be consciously used, not only to build serving institutions, which is their primary function, but to constitute a leaven of trust in society at large, a unique resource in the public decision process. (Greenleaf, 1977, p.127)

Spears (1995) traces the growing impact of the

servant-leader model in his edited book entitled Reflections on Leadership. The Greenleaf Center for Servant-Leadership in Indianapolis, Indiana provides a clearinghouse and the research and dissemination of Greenleaf's philosophy about leadership and the role of institutions in society. A mission "to both serve and lead others who are interested in leadership and service issues" (Spears, 1995, p.14) continues to seem viable in the influence of this Center in many spheres of social organization.

Using Greenleaf as "the grandfather of new paradigm thinking" (Spears, 1995, p.15) M. Scott Peck (1995), noted popular psychologist, uses the servant-leadership model to explore the concept of building authentic community for our times. Peck (1995) notes that, though defining community is difficult, "everyone who is working in a true community is struggling and learning to know something about how to be servant leaders" (p.88).

For some the term servant prompts a negative feeling or connotation but pairing the terms servant and leader creates a paradox that probes the deeper spiritual realm of what is intended by the hyphenated term. Women and people of color find resonance in the use of the paired term because of long traditions of servant-leadership in their cultures. Some so-called feminine characteristics--cooperation, intuition, persuasiveness--are consonant with

the very best qualities of the servant-leader (Bourke-Hayes, 1993; Spears, 1995).

The description of this paradox is embedded in this emerging model where leaders serve, more is gained from less, and many right answers are common and appropriate. Such a model requires trust, effective communication systems, interdependent relationships, and even disequilibrium. This model evokes both group and self-discipline, time, energy, and commitment to accomplish common purposes.

With these qualities in an organization, the call for a grounding and transition into a new foundation that is key to emerging models will be more likely to be negotiated (Smith, 1995). The ideal of service is essential to leadership as a moral art form, the values that promote the probability of effective performance for the leader (Bogue, 1994).

Greenleaf's contribution of the servant-leader model serves as a compass to get institutions to a territory that requires them to be fundamentally based on interrelatedness, a territory bigger than an individual can see (Senge, 1990). Nothing will change until individuals are ready to change; the problems of society are "in here" and they won't go away until each person is committed to changing something inside the self (Greenleaf, 1977). This viewpoint requires a personal transformation before an

institution, a society, can be transformed from within. It calls for a new way of thinking, a shift in ways of interacting, and in ways of being together in a complex world (Senge, 1990).

For Greenleaf and his followers, leading as servant is dependent on spirit so that the essence of this model cannot ever be capsuled or codified. That essence is beyond the barrier that separates mystery from visible reality. The essence of the servant-leader relates in some way to religious commitment and to a sense of vocation. Somehow, this model of leadership involves spiritual qualities not synonymous with personal traits, qualities of persons of integrity who are able to share meaning and purpose, as well as have and use the skills necessary for spiritual tasks (Little, 1990).

Metaphors and images as models. The use of metaphors and images in understanding the complexity of academic leadership is not new. The practice has only increased in popularity in recent literature. In 1974, Cohen and March identified eight metaphors as distinct ways one might look at academic governance. Borrowed from a variety of institutional sources, each of these images has an implicit set of assumptions about decision-making and the allocation of formal power. Each functions differently and elicits a distinct conception of the presidential role.

The eight metaphors Cohen and March (1974) present

are: the competitive market, the administrative, collective bargaining, the democratic, the anarchy, the consensus, the independent judiciary, and the plebiscitary autocracy. Each of these models has limits in describing the complexity of the role of president and enjoys more or less effectiveness depending on the cultural and organizational needs of a particular institution at a given time. Some models are overused in our colleges and universities while others are ignored in practice. These metaphors, taken as a whole, emphasize the management, technical, and "industrial" roles of the college and university leader.

In the recent literature on leadership in higher education, metaphors and images also appear quite frequently (Kuh et al, 1987; Morgan, 1986; Regan, 1995; Rogers, 1988). They are used to explore facets of complex systems, viewpoints, actions, and experiences of those who lead. Images and metaphors describe such complexity, ambiguity, and paradox of modern organizations. Metaphors allow one to see and understand reality in distinctive yet partial ways. The use of metaphor has a formative influence on one's ways of thinking about, talking about, and seeing reality. By using a variety of metaphors to identify and understand complex and paradoxical elements of reality, one is able to design, manage, and lead organizations in ways previously unimagined and untried (Morgan, 1986).

Each metaphor offers one way of conceptualizing

reality. A particular organization, then, may be considered first as machine, then as an organism, again as a brain, a culture, a political system, then as a psychic person, flux and transformation, or an instrument of domination. The problems of a given organization and actions taken to resolve them may reside in the way one thinks about them (Morgan, 1986).

The use of metaphors and images exemplifies the rich and complex pattern of cultural activities which all social institutions contain (Tierney, 1988). For example, some very powerful images for college and university presidents can virtually exclude women from consideration as serious candidates. It is difficult to imagine a woman as commander, builder, and captain. Alternative images more inclusive of women may be cultivator, teacher, weaver, empowerer, or connector. Now that there is more emphasis on leadership as process, some authors also use verbs, such as facilitate, educate, and empower to describe leadership (Amey & Twombly, 1992; Twombly, 1991; Twombly, 1995).

Bennis (1986) states that symbolic expression is "a major tool of leadership" (p.70). A metaphor can be such a tool, much more than a mere poetic device. Metaphors have the power to guide one's conceptual system and everyday functioning. Our language describes our worldview and even how we live. The metaphors we use to describe our experience can actually help us to transform that

experience, to facilitate individual and organizational growth toward the realization of a particular way of seeing potential (Cooper, 1994). If practitioners can conceive leadership as more inclusive of issues of class, agency, gender, dialectic, symbol, and metaphor, they can begin to break out of a linear, management view of leadership (Smyth, 1989). Language denotes a worldview; the images and metaphors being used in the leadership literature propose a more inclusive worldview.

The "web" is one such metaphor found frequently in current leadership literature in higher education (DiCroce, 1995; Rogers, 1988; Tierney, 1988). Gilligan (1982) may have been the first to use this image in describing how women view the world as a "web of relationships." For most women, it's more important to maintain a network of relationships than to be at the top of the pyramid or separate from followers (Aburdene & Naisbitt, 1992; DiCroce, 1995; Rogers, 1988). The image of the web describes what Lipman-Blumen (1992) proposes as connective leadership, a recognition of networks of relationships that bind an institution in a web of mutual responsibilities. Connective leadership is an integrated form of leadership that: "shares responsibility, takes unthreatened pride in the accomplishments of colleagues and proteges, and experiences success without the compulsion to undo others" (Lipman-Blumen, 1992, p.184).



Leaders who are conscious of this web of symbolic action and language can shape it themselves by spinning actions and discourse on a symbolic level. When there is an internalized understanding and interpretation of the forces at work in an organization, the leader can use this understanding to "weave and move within his or her own web of leadership" (Tierney, 1988, p.217). The web, like most metaphors, has the power of a complex interpretation which most people can conceptualize immediately.

Other images in the literature help leaders to conceptualize their experience. The metaphor of holography, for example, holds that all reality in a complex open system is "interrelated in some way and that the view each person has is considered legitimate and contained in the whole" (Kuh et al., 1987, p.23). The hologram is a type of meta-metaphor allowing for multiple interpretations or even other metaphors to describe unique views of the same whole.

Regan (1995) proposes a double helix as an alternative image to the traditional pyramid model of leadership. This is an image grounded in women's experience but inclusive of male experiences of leadership. Each of the two strands of the helix represents part of this relational reality of leadership. "Relational leadership is a model that synthesizes the finer qualities of the masculinist and feminist perspectives and forms a new, stronger, and more balanced practice of leadership" (Regan, 1995, p.18).

The double helix metaphor recognizes and values leadership experiences of both genders on their own merits. Each separate strand of the molecule of life represented by the double helix winds around and around in a special sequence of amino acids that determines the form of life. The two are connected at various points by bridges of hydrogen bonds (Regan, 1995).

The two strands represent the necessity of collaboration and the hydrogen bonds the necessary and frequent passage from one mode of life to the other. Each side gains strength and equality of position, and movement is free between the two (Regan, 1995). It represents an integral way of thinking about leadership that neither strand alone can convey. The double helix is one way of reappropriating invisible women leaders, the feminine experiences of leadership missing for so long in the literature.

Conclusion. The current literature on leadership of organizations, particularly of institutions of higher education, exhibits a preference for the transformational aspects of leadership as first described by James MacGregor Burns (1978). Although many studies and works of scholarly research in leadership continue to look at traits, styles, and personality types, recent authors look upon these as exclusionary of women and people of color in leadership. Rost (1991) develops what he calls a post-modern, post-

industrial model of leadership to deal with new perspectives while establishing criteria for a definition and a new school of leadership. Other authors choose to view leadership from the perspective of community, the servant leader, and a variety of metaphors that cut across differences and create a window for diversity in the ways we think about leadership for the future.

### **Women Religious as Leaders in Higher Education**

The literature on women religious in higher education beyond Bowler's (1933) study is miniscule and mostly highlights the decline in numbers in these religious communities and the respective presidencies. Some recognition of the experience of women religious as presidents in Catholic higher education is reflected in the literature, especially since Vatican Council II.

Abigail McCarthy (1985) wrote a reflective essay in which she refers to women religious in higher education in the United States as a "luminous minority" (p.7). She states that the untold story of these women began with their breaking out of cultural isolation in the nineteenth century. Catholics were a minority among immigrant groups of this era. Catholic women were a quiet group serving their families and communities mostly in the role of wives and mothers. Women religious who accompanied groups of immigrants to the United States adapted their ministry to the needs as they found them. The leaders of the early

Catholic colleges for women in the late 1800s and early 1900s sought to make these colleges equal to other secular institutions for women and to offer similar instruction that Catholic men received in seminaries. The women leading these institutions sought accreditation by state, national, and regional agencies. They joined and became active in national and professional educational associations and helped their students become eligible for national and specialized honor societies. Some of these colleges were the first to seek and win financial assistance from public sources and private foundations. Women religious whose communities were worldwide fostered an international exchange and a world outlook from their earliest years. In short, women religious in the United States built "the most far-flung and accessible system of higher education for women the world has ever known" (McCarthy, 1985, p.4).

Catholic higher education for women established by women religious in the United States is a bright thread that runs through the fabric of post-secondary education since the late 1800s. This is due, for the most part, to the commitment of women religious to this ministry, at times in spite of tremendous pressure to perform other services from Church hierarchy. Members of religious orders of women in the United States are "the most highly educated group of women in the world but, more importantly, they are a group with the longest history and brightest record as

educators" (McCarthy, 1985, p.5).

The Catholic Church, congregations of women religious, and the colleges they founded have an intimate connection. It is impossible to talk about these colleges without exploring their relationship to the sponsoring community of sisters and to the broader teaching mission of the Catholic community of faith. Morey (1995) develops this three-way relationship in her dissertation using a historical perspective. The history can be divided into five periods since the American Revolution according to significant historical developments of the Roman Catholic Church in the United States (Morey, 1995). Morey's scholarship provides significant background by bringing together the literature connecting these three institutions.

The groundwork for the establishment of these colleges appeared in the form of convent academies for girls, in some respects a parallel to male seminaries (Solomon, 1985). The Ursulines from France opened the first of these academies in New Orleans in 1727 (Bowler, 1933). Throughout the late eighteenth and the nineteenth centuries, these schools became more common, providing elementary and some secondary education for young women. By the end of the 1800s, collegiate education for Catholic women had arrived. Some religious communities expanded their academies into two-year colleges. Others retained the school for girls and opened new institutions for college-age women.

Power (1958) notes that these expanded academies for women stressed religious ideals more than academic ones, a fact that made them academically deficient. The prevailing attitude toward the education of women and the role of women in society limited the curriculum and intellectual rigor of these early institutions. Women religious were the only women not dominated by the stereotyped roles of women found in nineteenth century America. As these women leaders developed higher education for Catholic women, they found themselves in need of further education. They sought graduate level and teacher education to enhance their professional status and intellectual abilities. The only choice most of them had for graduate education was to attend secular universities because many Catholic colleges refused to accept women students (Bowler, 1933).

Catholic alternatives for women in higher education began with Ursuline College in Cleveland in 1871 when the Ursuline Nuns of Cleveland received a charter from the state of Ohio to grant degrees. Ursuline College was the first women's institution that started as a college, in addition to an academy, and granted its first degree in 1872 to Estelle O. Smith (Awarded, 1925). When the Catholic University of America opened in 1894 and refused to admit women, leaders of women's congregations responded by initiating their own plans. Before the turn of the century, two other Catholic women's colleges opened on the eastern

seaboard. The School Sisters of Notre Dame received a charter from the state of Maryland to open the College of Notre Dame in Baltimore in 1896. The Sisters of Notre Dame de Namur established Trinity College in 1900 across the street from Catholic University in Washington, D.C. (Bowler, 1933). Women founding these fledgling institutions were not undaunted by the refusal of men, generally academic clergy and bishops, to provide higher education for women religious and other Catholic women.

Historians grapple with the question of which Catholic college for women was the first. The uncertainty exists for several reasons, one being the paucity of records in these institutions. Each college foundation occurred under unique circumstances and different historians define "first" in a variety of ways. Most Catholic colleges for women grew out of the academies; others began as colleges chartered by an individual state to confer academic degrees. Still others date their opening when the first degree was conferred, because several years elapsed between the charter and the first recorded graduation. Some had a charter and students but interrupted admissions to the fledgling college for a number of years to serve other Church needs (Bowler, 1933; Morey, 1995).

Regardless of which religious community offered the first collegiate level classes and degrees to Catholic women, including their own members, the fact is that many

other congregations followed the leadership of those first few institutions. By 1917 there were 47 sister-operated colleges in the United States; 44 of these are still in operation (Stewart, 1994). In 1925 the number of liberal arts colleges administered by women religious increased to 26. Between 1926 and 1955, the number increased to 116 four-year and 24 two-year colleges, offering women in every region of the country a Catholic college education (Kennelly, 1992). The individual and collective influence of these higher education institutions remains incomplete in the literature. It is not difficult, however, to observe evidence of the impact of these institutions and their leaders on the history of higher education in the United States.

The colleges and their development resulted from the determined leadership of congregations to provide higher education for women. These women did what needed to be done, with or without the support of the men of the Church. They had a certain degree of autonomy (Kolmer, 1993). The foresight and determination of the individual women religious, more than any other single factor, accounted for the foundation and development of these colleges (Kennelly, 1989). Women religious, having the support of a community, were "able to do with relative ease and social acceptance what other single women could only do with great difficulty" (Ruffing, 1991, p.118). Unlike other women's



colleges, the first Catholic colleges for women were led by women, a conspicuous anomaly until recent decades (Kennelly, 1989; Weaver, 1995).

Biographies of these most unusual women leaders have yet to be written but some attempts have been made toward that end in two cases. The stories of Sr. Mary Aloysius Molloy and Sr. Madeleva Wolff represent two women who were not simultaneously serving as college president and general superior of their respective communities, the norm until more modern times.

Between 1851 and 1894 four academies opened in Minnesota. By 1912 they had evolved into the College of St. Teresa in Winona, St. Catherine in St. Paul, St. Benedict in St. Joseph, and St. Scholastica College in Duluth (Kennelly, 1977). The four religious communities who began these colleges accomplished "high achievement despite enormous difficulty" (McCarthy, 1985, p.1) in order to establish Catholic higher education for first and second generation immigrants. "Poverty, the threat of starvation, overdemanding bishops, and hostile neighbors were some of their trials" (Kolmer, 1993, p.376).

Sr. Leo Tracy was the Franciscan president of the College of St. Teresa from 1912-1928. She employed Mary Molloy, a 27-year old laywoman with her new Ph.D. from Cornell, to assist in the founding as academic dean. In 1922, Mary became known as Sr. Mary Aloysius when she

entered the Franciscan community of Rochester, MN. Sr. Mary Aloysius succeeded Sr. Leo in 1928 and remained there as president until 1946 (Kennelly, 1977).

Mary Molloy became the promoter of women's higher education in the state and on the national level. She brought the College of St. Teresa up to accreditation standards by 1917 and strove diligently but unsuccessfully to hire lay women for the faculty. Instrumental in persuading the National Catholic Education Association to establish a special branch devoted to problems of women's colleges, she campaigned through this organization for college standards to become the norm in all these colleges. She saw women who wanted to establish careers in professional fields who needed a more rigorous curriculum and lobbied for these changes in Catholic women's colleges. These were unpopular positions to take but led toward improvements and significant changes in these institutions. Catholic women's colleges gained recognition and new respect because of Mary Molloy's unremitting efforts for over forty years (Kennelly, 1977). During her tenure, she maintained such national campaigns in a national organization completely headed and almost exclusively oriented toward the colleges and universities supported by dioceses and male religious communities.

Mary Molloy also served on national and regional boards where she used her influence on behalf of women's

colleges. She co-founded the Confraternity of Catholic Colleges for Women in 1918. Dr. Molloy served on the standing Commission on Institutions for Higher Learning of the North Central Association of Colleges and Secondary Schools for 25 years. She was the only woman in 1923 to function on the six-member committee to draft new standards for North Central colleges and universities. North Central honored her with an honorary life membership in 1943 for her years of service. Also in 1923, Dean Molloy was the first woman appointed to the executive committee of the NCEA college and university department, ultimately serving as the president of that section. These and other external services and awards distinguished her as one of the significant women religious leaders of the early twentieth century.

Sr. Madeleva Wolff is probably the most renowned woman religious college president to date. Madeleva first distinguished herself as a poet and a scholar. She was the first woman religious, and the second woman, to receive a doctoral degree from Berkeley in 1925. After her graduate studies, the superior of the Holy Cross Sisters asked her to go to Salt Lake City, Utah to found and become president of St. Mary-of-the-Wasatch College from 1926 to 1933. After a year's study in Europe, Madeleva was named president of St. Mary's College, Notre Dame, Indiana, where she served from 1934 to 1961 (Klein, 1983; Mandell, 1994; Sicherman &

Green, 1980). A Catholic college in Utah is paradox enough but a woman religious as its president had to be a shocking reality in that context and period.

It is interesting to note that in their book, Notable American Women: The Modern Period, Sicherman and Green (1980) identify Sr. Madeleva first as a college administrator, then as a religious educator and a poet. Perhaps this order of her roles reflects the seriousness with which she took her vow of obedience to a particular ministry. Her biographers, while crediting her as an excellent administrator, imply that her first love was poetry and she had a great desire to produce and teach it. She had time for neither as a college president (Klein, 1983; Mandell, 1994).

Other reasons may explain the fact that she is notable as a college administrator even though it was her poetry that made her name famous. Madeleva's presidency at Holy Cross was marked by countless achievements that qualify her as an outstanding woman religious president. Three of her success stories were the opening of the first graduate school of theology for women in 1943, her influence in the establishment of the Sister Formation Conference, and her service in a number of state, regional, and national commissions for higher education.

The graduate program for theology grew out of a need to have women learn theology so they could teach it in

women's colleges. None of the Catholic colleges for men admitted women so the only alternative was to begin one that would. Madeleva addressed this need and by 1969, St. Mary's had awarded 76 doctorates and over 300 master's degrees in theology to women, by the time Notre Dame and Marquette decided to begin admitting women (Kenneally, 1990; Sicherman & Green, 1980). Such decisions by men religious institutions to adapt to the signs of the times much later than women religious could be another topic for reseach. The effect these decisions had on institutions sponsored by women religious is clearly monumental.

Madeleva's second contribution to Catholic higher education for women grew out of her experience and success with the graduate theology program. She initiated and organized a new section of the NCEA to focus on the needs of Catholic women for higher education. The work of this group eventually led to the 1950s foundation of the Sisters Formation Conference. Sr. Madeleva was able to convince leaders of communities of women that their members needed a more systematic professional preparation before being assigned to teaching. In other words, they needed a college degree prior to their assignments (Klein, 1983; Sicherman & Green, 1980). As a result of this national effort, thousands of American novices and junior sisters enrolled in colleges fulltime at the same time they entered a religious community. The bachelor's degree began to be a

prerequisite for sisters teaching in Catholic schools long before it became a requirement for certification in many states.

Further evidence of Sr. Madeleva's abilities and achievements as a college administrator occurred in a number of service positions she held outside the college while she was president. In addition to her work with the NCEA, Sr. Madeleva served as vice-president of the Indiana Conference of Higher Education and chaired the Indiana section of the National Conference of Christians and Jews. She received many awards for her poetry and held six honorary doctoral degrees by the time she retired (Sicherman & Green, 1980).

Sr. Madeleva's religious commitment and her success as a college president provide a role model for many of her contemporaries in similar positions (Kenneally, 1990; McCarthy 1985). However, for many of the Catholic colleges the superior general of the sponsoring religious body (SRB) continued to hold the title of president for their colleges into the 1950s and early 1960s. For some this title was merely that and the sister serving as academic dean functioned as the day-to-day administrator. It was not uncommon, though, for this dean to be assigned the role of local superior in a community. If the diocesan bishop so chose, he was the ex-officio president with a member of the religious community serving as acting president (Bowler,

1933).

A clearer separation of these roles and their corresponding responsibilities occurred during the 1960s. During these years, the Catholic colleges experienced tremendous change. For example, enrollments reached their peak, federal and state financial aid increased dramatically, new facilities were built to accommodate the student population, academic and accreditation standards became more rigorous and specialized, and governance became more complex.

Significant among these latter developments was the separate incorporation of the colleges from their SRBs and the establishment of lay boards to join the representatives of the SRB in governing the college. Jencks and Reisman (1977) report that in 1965, there were 136 four-year and 42 two-year Catholic colleges compared to only 100 non-Catholic women's colleges. A woman religious served as president of most of these 178 Catholic colleges for women and a number of others which were coeducational.

In 1995, the American Council on Education (ACE) conducted its first comprehensive study of women presidents of colleges and universities. Even though the number of women presidents increased from 148 to 348 between 1975 and 1992, women still represented only 12% of college and university presidents in 1992. Two-thirds of the women presidents in 1975 were women religious serving mostly in

church-related colleges. Of the 230 respondents (88% rate of return) to the 1992 ACE survey, half the women presidents were Catholic, including 34% who reported they were members of a religious order. All private colleges represented 50.8% of the survey responses. Over 50% of these presidents who responded reported they were members of a religious order. That proportion of women religious named as college presidents has dropped dramatically since the mid-1980s. As few as 8% of all new presidents in recent years are members of religious communities (Touchton et al, 1993).

Touchton and her associates (1993) reported that in 1979, 38% of the Catholic college and university presidents were women religious. In 1992, women religious accounted for less than one-third of these presidents but they remained a viable cohort of leaders in higher education.

Women CEOs who are members of religious orders remain an important group although they represent a smaller proportion of all women CEOs than ever before....Those women who occupied the top leadership positions in their institutions were not, as a rule, highly visible within the higher education community or in the public eye. However, they were leaders of great importance in the arenas in which they worked, and they paved the way for a number of educational innovations. They also laid a foundation for a new era of women's leadership....They represent one of the largest cadres of women CEOs of significant social institutions in the world. As such, they merit attention and study. (Touchton, Shavlik, & Davis, 1993, p.1,3)

The number of women religious in the college



presidency now changes almost weekly as they retire. Fewer women in the orders have the interest or the expertise to apply for the position, and even fewer women are entering the religious life at the end of the twentieth century. The trend toward lay leadership in Catholic colleges and universities mirrors what is happening in the wider Catholic Church and the ministries typically served by women religious. It is an unchangeable direction and one that will undoubtedly change these institutions. Women religious as college presidents are not just a minority; they are a dying breed of leaders.

There is some concern whether women religious who are serving in higher education continue to value the intellectual life (Puzon, 1996a). If the assumption is that the college president holds a terminal degree and is considered an academic, it is important that sisters continue to earn doctoral degrees if they want to serve in college administration vis-a-vis the presidency.

Cooke and Chinery (1995) conducted a survey in 1991 of women's congregations to collect data on their members who earned or are studying for doctoral-level degrees. The response rate was only 44% with 286 congregations participating. Only 50% of the congregations responding had sisters seeking a doctoral-level degree. Of these degree-seekers, 28% indicated an interest in academic administration, with no specific question related to

interest in the presidency. Seven percent indicated interest in institutional administration, a much lower number, which may indicate an interpretation of this term as being the leader in a community-sponsored institution, not necessarily but not excluding the college presidency. These statistics indicate that the significant decrease in the pool of women religious who are likely to become college presidents of their own community-sponsored institutions is real and imminent.

Recent doctoral work contributes some insights into the nature of the leadership of some contemporary women religious serving as college presidents. In 1992, Margaret A. Dougherty completed her doctoral research on a cohort of five Mercy Sisters serving as presidents of colleges sponsored by Mercy congregations. Specifically, Dougherty (1992) conducted an interpretative study of Mercy foundress Catherine McAuley's charism as instantiated in the leadership styles of these five women.

Dougherty (1992) found that the Mercy presidents, influenced greatly by their understanding of the Mercy charism, understood leadership in terms of three metaphors: the leader as poet, prophet, and provisioner. These images are quite unlike those found in most of the leadership literature in higher education. In particular, Dougherty learned that college presidents' understanding of their positions was influenced principally by the values they

held, experiences they had, and the commitments they espoused.

As poets, these Mercy college presidents designed programs and made decisions with connectedness and interdependence as the bases of their actions. They were prophets in the ways they advocated and encouraged their college communities to focus on mutually established goals. The power of these leaders came from the community as they acted to empower, support, and encourage their colleagues. As provisioners they sought to gather the tools and resources necessary for the college community to achieve its goals. They sought ways for the group as a whole to accomplish ends no individual could do alone.

The findings in Dougherty's study led her to a new self-knowledge, to new knowledge about leadership, and finally to insights about the Mercy charism. Dougherty's self-knowledge increased when she realized her own experiences as a woman in leadership were being voiced by these presidents in ways that no scholarship in higher education had previously done. Dougherty resonated with the construction of leadership that developed in the study. For Dougherty some new assumptions and beliefs emerged that challenged the views presented in her graduate study about the organization and governance of higher education. She found voices that spoke of leadership guided by the Mercy charism, both historically and as socially constructed. She

found that this type of leadership in the framework of charism rejects the narrow confines of leadership as a solitary exercise of positional power. She heard these presidents' voices redefine leadership and reconceptualize organizations as she reframed her own conception of presidency in a Mercy college. She interpreted her new understandings through the images of poet, prophet, and provisioner.

### **Ursuline Leadership in Higher Education**

The experience of Ursuline women as presidents in Catholic institutions of higher education parallels that of most other women religious leaders who started, sponsored, and maintained colleges. For the most part, Ursuline-sponsored colleges were founded in the late nineteenth and early twentieth centuries. They are both four and two-year institutions, with all current ones located east of the Mississippi River. Early leadership in creating and administering these colleges was typically the work of the general superior of the respective sponsoring congregation. It was not unusual, however, for the local bishop to appoint a priest as nominal president of such institutions.

Ursuline College in Cleveland received its charter from the state of Ohio to become a degree granting institution in 1871 (Stewart, 1994). Mother Mary of the Annunciation Beaumont founded Ursuline College as a college. After only a few years of operation, however, the

work of the college was suspended for nearly three decades. The lapsed charter was renewed by the state of Ohio in May, 1921 with full support for the college resuming in 1922 (Hearon, 1951; Stewart, 1994). Since the 1920s, Ursuline College has changed locations four times, finally settling in the 1960s on property adjacent to a new motherhouse in suburban Pepper Pike (Ursuline College Archives).

The abrupt change of plans by the Ursulines to discontinue the college work was in direct response to a command of the Plenary Council of bishops in 1884. The bishops ordered virtually all Catholic parents to send their children to Catholic parochial schools (Guilday, 1932). This meant that every available teaching sister was asked to staff the elementary and secondary schools established by the parishes (Hearon, 1951). Sisters assigned to the college returned to the parochial schools until a sufficient increase of members allowed a return to the college ministry. Today, Ursuline College has some 1,100 students and maintains its status as a liberal arts women's college with some master's programs. Further development of the Ursuline College story follows in the case study.

Another Ursuline congregation, the Eastern Province of the Roman Union, received a charter from the state of New York in 1904 to open the College of St. Angela (College of New Rochelle Archives; Bowler, 1933). This first Catholic

college for women in New York State opened its doors to women who could neither vote nor legally own property (Schleifer, 1994). Evidence of this is found in the documents of incorporation signed by male trustees and only witnessed by the sisters, the real owners of the property (Archives of the College of St. Angela, 1904; Schleifer, 1994).

As superior general, Mother Irene Gill sent sisters to a variety of secular, and later Catholic higher education institutions, to prepare them to teach at the college level. The college changed its name in 1910 to the College of New Rochelle, the same name as the geographic area in which it was located. A new statement of purpose coincided with the name change, namely a commitment to prepare the woman collegian to be "an efficient worker in society and in the professional world" (Catalogue of St. Angela's College [1906-1908], p.35). This was a bold, countercultural statement of purpose in a Catholic and social culture that held the strong belief that higher education was only for males. The adult female didn't need a college degree to be a wife and mother, an attitude obviously not held by the Ursulines of New Rochelle and their students. Between 1913 and 1932 graduate programs were even included in the curriculum but this step resulted in only ten master's degrees being conferred in the 1920s before being discontinued (Bowler, 1933).

Bowler's study (1933) pointed to the College of St. Angela as the first Ursuline college in the United States in 1904. Ursuline College in Cleveland had not yet renewed its charter. Other Ursuline-sponsored colleges came after and were initially two-year or junior colleges established for the education of community members and later opened to other women and men. Among those remaining today, Springfield College in Illinois and Chatfield College in Ohio continue as two and three-year institutions, respectively. Brescia College was first established under a Kentucky charter as Mount St. Joseph Junior College in 1925, but became a fully-accredited, baccalaureate, coeducational institution in 1950. All these colleges had Ursuline presidents through those years, and all except Springfield continue today under the leadership of Ursuline presidents.

Histories of these colleges and their presidents have and will be written. However, the lived experience of the many women who filled the presidency of these institutions over these years is lost to history. The legacy these past leaders provided by their enactment of Angela Merici's charism is known only to God and to those who benefitted by their leadership. It is imperative that the Ursuline presidents of the 1990s and beyond and their enactment of St. Angela's charism be visible, highlighted, and celebrated as a tradition of illumination in Catholic

higher education. This study seeks to contribute to that illumination.



## **Chapter III**

### **METHODOLOGY**

#### **Rationale for the Research Method**

This study examined the Ursuline charism as it is instantiated in the leadership of three Ursulines currently serving as presidents of colleges sponsored by Ursuline congregations in the United States. In order to understand the process by which the charism is understood and enacted by these women, a research methodology was required that permits the construction of knowledge from the reality of the presidents in their own contexts (Merriam, 1988). This study's design and methodology facilitated this process of understanding.

This chapter describes assumptions undergirding the research methodology and the particular methods used. Included are descriptions of the settings and decision rules for sample selection; how data were collected; the roles of the researched and the researcher; how data were analyzed; the procedure followed to ensure trustworthiness in the study; and ethical considerations.

#### **Phenomenological Approach to Inquiry**

In order to examine the ways participants in this study understand, interpret, and enact the Ursuline charism

in their role as college president, this study was grounded within a paradigm that acknowledges the construction of reality by participants in their specific contexts (Belenky et al., 1986; Holstein & Gubrium, 1995; Lather, 1992; Regan, 1995). According to Banks (1993) the knowledge people create is significantly influenced by their interpretations of their experiences and by their positions within a particular system or organization. In this study, the dynamic interaction between the knower and the known (Palmer, 1993) as expressed in the leadership of these college presidents was explored.

Phenomenology is the study of the world as individuals immediately experience daily events and how they seek to make sense of these events within the context of their own lives (Van Mannen, 1990). As a philosophical approach to inquiry, phenomenology is grounded within the Weberian tradition of "verstehen" and, as such, seeks to understand the meaning that individuals ascribe to various events, experiences, and happenings in their social world. Such an approach to inquiry was well-suited to the purposes of this study, for it allowed the researcher to understand how the three presidents in the sample interpreted and enacted the Ursuline charism within their own settings from their own vantage points (Lincoln & Guba, 1985; Patton, 1990). Similarly, this approach provided an understanding of how other colleagues in these work settings interpret and make

sense of these leaders' enactment of the Ursuline charism. Put simply, the phenomenological approach provided a way for interpreting meaning in the lived experiences of these presidents (Van Mannen, 1986; Merriam, 1988).

The nature of phenomenological, or interpretative, inquiry suggests an emergent research design (Patton, 1990). As meaning evolved in this study, this researcher consciously retained a certain openness, redirecting my questioning or probing as new meanings emerged from conversations with study participants. The emergent, fluid, and flexible qualities of life are natural features of this study design.

Women's voices are particularly absent in the literature on leadership and in their experience as college presidents (Amey & Twombly, 1992; Kenneally, 1990; Regan, 1995; Simeone, 1987; Welch, 1990). This study involves women who have considerable experience in that position and whose religious communities have a rich history of leading Catholic colleges. The absent body of knowledge represented by these three women alone is significant to the understanding of charism as it is enacted in their leadership. The researcher was particularly drawn to the qualitative methods of research that permitted the presidents' voices to name their lived experiences and to have an important position in this study.

### **Research Design**

Multi-case study. A multi-case study design was used to describe the unique natural settings and shared experiences of each of these three women. The design thus allowed for an in-depth study of each president's perceptions, understandings, and actions that emerged regarding the influence of charism on her leadership. This design provided a means of studying, understanding, and describing each woman in a holistic manner (Feagin et al., 1991). Each case was analyzed independently for emergent themes and then subjected to cross-case analysis to identify common insights, themes, and patterns across the cases.

Sample case selection. The cases selected resulted from the researcher's interest in the leadership experience of women religious in higher education in general, and her curiosity about the impact of charism on the enactment of educational leadership in Ursuline-sponsored colleges in particular. The sample was limited by the number of Ursuline colleges in the population (currently five in the United States), and to allow for in-depth study and concentration on the experiences of these women.

The participants in this study were:

1. Anne Marie Diederich, O.S.U., Ph.D.

Sister Anne Marie has been president of Ursuline College in Cleveland, Ohio for ten years. Previous to her tenure as president, Sister Anne Marie taught English at

villa Angela High School and served as principal there for six years. Her academic credentials include a bachelors degree in English, a masters in educational administration and supervision, and a doctorate in educational leadership and policy studies from The Ohio State University. Ursuline College was founded in 1871 as the first Catholic women's college in the United States founded as a college. Ursuline remains chiefly dedicated to women's collegiate education today with an enrollment of 1,100 students.

## 2. Ellen Doyle, O.S.U., M.Ed

Sister Ellen has been president of Chatfield College in St. Martin, Ohio since 1986. Sister Ellen taught Chemistry at Ursuline Academy in Cincinnati and worked in educational administration before assuming the presidency. Her academic background includes a bachelors degree in chemistry and a masters degree in educational administration from Miami University. Chatfield began in 1958 as the Ursuline Teacher Training Institute to serve three religious communities in the area. In 1966 accreditation was granted and the College became the southern campus of Ursuline College of Cleveland. Chatfield College received full accreditation in 1971 from the North Central Association to grant associate degrees. Chatfield continues to be a three-year, coeducational and now serves nearly 300 students from the Brown County and Appalachian region.

### 3. Dorothy Ann Kelly, O.S.U., Ph.D.

Sister Dorothy Ann is in her twenty-fifth year as president of the College of New Rochelle in New York. Her prior experiences included positions as faculty member in the history department and Dean of Academic Affairs at the College. Sister Dorothy Ann's academic credentials include a bachelors in history from New Rochelle, a masters degree in American Church History from Catholic University of America, and a Ph.D. in American intellectual history from Notre Dame University. Originally the College of St. Angela was founded in 1904 as the first Catholic liberal arts college for women in the state of New York. The name was changed to the College of New Rochelle in 1910. Today the College has four schools, including a graduate division, on seven campuses throughout the New York metropolitan area and serves approximately 6,000 students.

Auxiliary participants in this study were chosen from available and willing subjects on each campus. Each president was asked for three lists from which to identify participants: her executive officers, current members of the Board of Trustees, and all senior full-time, tenured faculty members. Interviewed participants remained anonymous to the presidents and had complete anonymity throughout the study. Every effort was made to include one Ursuline out of these interviewees on each campus. These participants included one trustee, one cabinet officer, and

one senior faculty member for each institution, with an attempt to include equal numbers of both male and female auxiliary participants. The current chair of the Board was invited to participate. If unavailable or new in the position, the immediate past chair or vice chair was invited.

Actual stakeholders interviewed at Ursuline College included one vice-president, one faculty member, and one trustee, including two males and one female. At Chatfield College, the interviewees consisted of two females and one male who were involved there as trustee, a director in administration, and a faculty member. Two women and one man comprised the pool interviewed at the College of New Rochelle. They represented the vice presidents, the trustees, and the faculty. Two Ursuline sisters were included in the overall pool of auxiliary participants.

The researcher's membership in an Ursuline Congregation, her tenured position in an Ursuline-sponsored college, and other Ursuline-related professional experiences allowed her easy access to the three Ursulines currently serving as presidents of Ursuline-sponsored colleges. Their willing spirit of cooperation and their written permission provided access to the other participants from each campus.

### **Data Collection**

A combination of data collection techniques was

employed to obtain a broad range of data. These methods included semi-structured interviews, participant observation, and document analysis. In some ways, these choices reflected the researcher's own theoretical biases about charism. For example, I believed that an Ursuline leader's own written notes and speeches may potentially reflect her understanding of the charism and reveal that understanding to others, implicitly or explicitly.

Interviews. The in-depth semi-structured interviews were designed to be "purposeful conversations" with interviewees (Bogdan & Biklen, 1992; Conrad, 1992; Douglas, 1985). Each interview was guided by a protocol (See Appendices A and B) grounded in the basic research questions of this study. In this study, interviews were "used to gather descriptive data in the subjects' own words so that the researcher could develop insights on how subjects interpret some piece of the world" (Bogdan & Biklen, 1992, p. 96).

Accordingly, these interviews provided a kind of "deep disclosure" (Douglas, 1985, p.13), among study participants regarding each president's leadership as it was interpreted and enacted in a particular setting. Three 90-minute interviews were conducted with each president in the sample. One 90-minute interview was conducted with each auxiliary interviewee. With interviewees' permission, all interviews were audiotaped for the purpose of



transcription. In total, twelve individuals were interviewed for the study.

Participant observation. Gaining access and establishing rapport are two important aspects of establishing this "privileged observer" (Wolcott, 1988) status in any participant-observation study. Achieving this status was relatively easy in this study. The researcher had the previous opportunity of meeting and interviewing each of these women, two of them for an internship position. They were more than willing to have the researcher become a part of their daily schedules. With few exceptions, the researcher shadowed each president for a week-long period between November, 1995 and January, 1996.

As a participant observer, the researcher took part in regular activities with each president. These experiences further enriched the interview sessions as events and some unanticipated, informal discussions provided more data for questions. The researcher also had the opportunity to observe the president's nonverbal behaviors and patterns of action, nonaction, and interaction with others during the week.

Documentary analysis. Documentary materials from the archives of each institution provided special data for this study. Given the integral role that women religious have played in each of these institutions since their founding dates, various letters and documents of incorporation,

foundation events and activities, and the records of current and past presidents at each college were obtained, examined, and analyzed in order to develop a historical perspective on each institution. In addition, other archival records and artifacts that could further an understanding of how each of the presidents has interpreted and enacted the Ursuline charism on her campus were examined. Specific documents analyzed included: documents of incorporation of the colleges from the respective states, newspaper accounts, speeches and letters of the three presidents, and documents pertaining to the individual Ursuline congregations who support these institutions.

Fieldnotes. All data from interviews, participant-observations, and documentary analysis were recorded as fieldnotes in a comprehensive research log. In addition, methodological memos, analytical memos, and personal reactions during the site visits were recorded in the research log (Bogdan & Biklen, 1992; Glesne & Peshkin, 1992). Over time, the fieldnotes and other memos included in the research log became a "log of cohesive history", where I, as a researcher, "face(d) the self as instrument through a personal dialogue about moments of victory and disheartenment, hunches, feelings, insights, assumptions, biases, and ongoing ideas about method" (Ely et al., 1991, p.69). In this way, the log not only served as a repository

for data, but it also functioned as a tool for analyzing the researcher's own subjective biases throughout the study.

### **Data Analysis**

Data analysis in this study was accomplished through an inductive process. This process began with information gained from the review of the literature, with the data obtained from the researcher's interaction with the interviewees, and other materials gathered on site (Lincoln & Guba, 1985). The analysis became a dynamic process by using the constant comparative method described in Bogdan and Biklen's text, Qualitative Research for Education (1992). This method recommends that data analysis occur "in a pulsating fashion--first the interview, then analysis and theory development, another interview, and then more analysis. . . until the research is completed" (1992, p. 68).

The analysis included the additional step of recycling interview transcripts to each president and auxiliary participants (i.e. member checks), to enhance the trustworthiness of the findings as well as to engage study participants as collaborators in the data analysis process. All twelve participants reviewed their respective transcripts and made notes and corrections where appropriate. Similarly, a draft of each case study was sent to the respective presidents for member checks.

All data, interviews, participant-observations, field notes, and document materials were coded and categorized using the constant comparative method of analysis, allowing themes, patterns, and any disconfirming facts to emerge (Bogdan & Biklen, 1992). Data analysis occurs in an ongoing cycle and requires a "tough minded" analysis to develop preliminary understandings, themes, generalizations, and testing of those understandings. The charism framework for this study suggested some categories which may emerge in this process.

Each interview transcript was reviewed by the interviewees for accuracy and completeness. The three presidents also reviewed a draft of her case study for accuracy of description. Then each of the eighteen transcripts were analyzed for responses to each of the five research questions. During this step, phrases, concepts, or themes related to each question were noted in the margins of the transcripts.

These notations contained ideas and themes which developed into patterns across interviews in a further analysis of each case. Repeated patterns and themes were then analyzed using each research question and case to check for corroborating quotations. These patterns of repeated concepts were categorized into themes that formed an outline for each case study. Quotes from Angela's writings, from documentary sources, and observations from

fieldnotes were used throughout the case studies in order to illuminate the understanding and enactment of the charism in each president's leadership.

This same process was repeated for the cross-case analysis in chapter five. The researcher looked across interviews for all cases to discern common themes in light of the research questions. These themes were then condensed into more parsimonious constructs, which formed the outline for the cross-case analysis.

### **Role of the Researched and the Researcher**

The presidents and other participants were invited to respond to interview questions, using examples and experiences from their own perceptions of their leadership (Glesne & Peshkin, 1992). They were asked to adopt a certain visibility and openness with me as a participant-observer for several days. It was the researcher's hope, one I believe fulfilled, that the three Ursuline presidents would take a reflexive stance about their role as leaders and engage in ongoing collaboration in the analysis and interpretation of their words. The auxiliary participants were asked to respond to protocol and other spontaneous questions and observations as they arose during the site visits. This group of participants also completed member checks of the researcher's transcriptions for accuracy and clarity of their representation.

The researcher assumed the role of collaborator in the

construction of knowledge as data were gathered at each site and as the researcher listened to and learned from these women as they described their experiences as leaders who instantiate the Ursuline charism (Gilligan, 1982; Holstein & Gubrium, 1995; Smith, 1990). In doing so, the researcher also challenged herself to adopt a reflective attitude throughout the study, recording her own biases as a woman, as an aspiring administrator, as an Ursuline, and as a student of higher education (Conrad, 1992).

These reflections were recorded as reflexive memos in the researcher's fieldwork log. Concerns that surfaced were biases of the researcher as an Ursuline sister and a past, prolonged internship with one of the presidents. The first concern was negotiated by the researcher by adopting the attitude of detachment from her own Ursuline formation and congregational understanding of the charism. The careful reading of each congregational Constitution and historical works, both literary and oral, helped in this process. The second concern was that the better-known president would lead the researcher to know more about this president and develop keener insight into the way charism affects her leadership. This experience was balanced by the researcher's effort to interview auxiliary participants who had only a minor role in the internship. The researcher also concentrated on this president as an Ursuline leader rather than on management skills, style, and functions that

were goals of the earlier internship. Such consciousness of bias and responses to them allowed the researcher to be honest with these concerns.

### **Trustworthiness**

Trustworthiness is the quality of research that ensures components of credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). This study sought to ensure the trustworthiness of findings through triangulation and member checks.

Triangulation. Triangulation is a method for explaining and ensuring trustworthiness in qualitative research. According to Glesne and Peshkin (1992) researchers who triangulate their data use a variety of measures to enhance the validity and trustworthiness of research findings and interpretations. In this study, triangulation involved the use of multiple data sources, data methods, and different sites to corroborate the findings. Data sources included interviews with each president and designated auxiliary stakeholders, as well as written materials from the archival collections and presidential files. Data methods included interviews, participant observations, and documentary analysis. The three college campuses served as unique institutions for the study which provided depth in the cross case analysis.

Member checks. Member checks provided another means of assuring trustworthiness in this study. Because the

researcher placed primary importance on the lived experiences of these three women in the study, her greatest concern was to accurately represent and fully understand study participants' words and ideas in the final analysis. To be sure, it is difficult to represent and interpret words as they are meant to be interpreted. After the taped interviews were written in draft form, each interviewee (presidents and auxiliary stakeholders) agreed to read a transcribed version of his or her interview for accuracy in fact and interpretation. The three presidents also reviewed a draft of their case study for clarification and accuracy. In both instances, revisions followed according to their recommendations. In addition, written materials, such as copies of speeches, that were used for analysis in this phase are not always presented in a context that adequately represents the truth of the experience. Some inquiry concerning contextualization helped to clarify such ambiguities.

After an initial analysis and interpretation of the interviews, each interviewee was asked to review his/her transcription and comment on the initial themes and patterns identified (assuring confidentiality and anonymity to all study participants). This collaborative effort helped ensure the accuracy of the presentation of their perceptions (Ely et al., 1991).

### **Ethical Considerations**



Inquiring into and writing about other people's reality is a privilege which carries with it certain ethical responsibilities. The researcher wanted to be particularly sensitive to the needs and wishes of the study participants, especially the three presidents who donated the very precious gifts of their time and reflections. Ely and associates (1991) state that respect for the privacy and protection of the participants' welfare is important at every phase of the research process. Smith (1990) indicates that a common sense level of consciousness dictates caring, fairness, openness, and truth to be important values undergirding the researcher-researched relationship. The researcher was concerned that these values be observed and upheld in this study.

In terms of participation in the study, all interviewees were informed in writing that their participation was voluntary and that they could withdraw from the study at any time. Each consenting interviewee was then informed in writing about the purpose of the study, the time commitment required, the format for the personal interviews, and possible uses of the study. Each person was telephoned after the researcher received the letter to clarify issues, answer questions, and address any concerns she had about the study and her participation.

Each president granted permission to audiotape her interview sessions and her approval for the researcher to

observe her on site. Similarly, all other participants granted written permission to audiotape their interviews with an assurance that their responses would be kept confidential and anonymous (Bogdan & Biklen, 1992). All interviewees were asked not to share their interview responses with one another nor with their college colleagues until the study was completed. The presidents' permission was sought and obtained to use their names and the names of their respective institutions in the dissertation. Every safeguard was taken to ensure the anonymity and confidentiality of all responses provided by all other participants in the study. The auxiliary participants' names were not disclosed throughout the study. Presidents were not apprised of the identity of these other participants.

The protocols for the presidents' interviews and for interviews with all auxiliary participants are in Appendix A and B. An application for the protection of human subjects was submitted to the Institutional Review Board of Loyola University Chicago and approved prior to the site visits and interviews. Appendix C contains the letter of approval.

## **Conclusion**

The methodology required for a study of lived experience is necessarily qualitative and contextual. Each of the three presidents and the auxiliary interviewees who

participated in this study were interviewed on site by the researcher. In addition, the researcher found valuable sources for corroborating the interview data from the archival collections at each institution, from observations of each president, and from fieldnotes taken during the week spent with each president. Using the constant comparative method of analyzing the data, the researcher identified themes and patterns that formed concepts for each case study. A development of these concepts in each of the three cases and the relationship of the individual case to the spirit and writings of Angela Merici follows in chapter four. A cross-case analysis and interpretation appears in chapter five.

## Chapter IV

### Case Studies

#### Introduction

First, then dearest Mothers and Sisters in Jesus Christ, try with the help of God to acquire and to maintain within you such an attitude of mind and heart that in your task of governing you act solely for the love of God and zeal for the salvation of souls. Then all your works and decisions, being rooted in this twofold charity, cannot fail to produce good and sound fruit. (Turlino, 1985, p.95)

This primary statement among Angela Merici's Legacies to her followers provides the motivation and the evaluation criteria for every Ursuline. This formative commonality provides the backdrop for the case studies that follow. Three very different post-secondary institutions form the contexts for the study. Each of these Ursuline-sponsored colleges is led by a strong woman with many years of experience and success as a college president. The individual histories of these three institutions and the unique personalities of these women form a combined 45-year piece of the tapestry of contemporary Ursuline higher education in the United States. Though the colors of the individual institutional threads and cultures vary, the texture is similar. That texture, that shared constant, is the charism of St. Angela Merici.

One way Ursulines had of studying the charism after the invitation of the Vatican Council II was through the legacy of writings dictated by Angela to her secretary between 1536 and 1539, the years just prior to her death (de St. Jean Martin, 1950). These documents are the only primary sources the foundress left and their contents, especially the Rule, changed significantly over the course of time following her death. The careful documentary research done by Ledochowska (1967) and more recently and completely by Mariani, Tarolli, and Seynaeve (1986) gives historical assurance that currently used translations of Angela's words most accurately reflect the original Rule, which is lost. Though the Rule, Legacies, and Counsels (Turlino, 1985) were intended by Angela for three different groups, i.e. the members, the "colonelli" or local superiors, and the "matrons" or lay administrators, respectively, Ursulines in the late twentieth century treasure each of these short texts from the "Madre". They provide inspiration and insights into Angela's own spirituality and hopes for the Company, her wisdom and her priorities for its future.

Material from these documents inform and enflesh how each of the these three Ursulines understands and enacts the charism of Angela. In addition, the words and activities of these presidents, the testimonies of their colleagues, samples of their own writing, archival

documents, and the researcher's observations and fieldnotes contribute to the writer's interpretation and narrative. Each of the case studies presented in chapter four forms one image of Angela's charism, one glance in the Ursuline mirror, one perception of that charism in each of these daughters of Angela Merici.

**Sister Anne Marie Diederich, O.S.U.**

Think of yourselves as being servants and helpers with greater need of serving them than they have of being served or governed by you (Turlino, 1985, p.63).

A senior faculty member at Ursuline College described how intrigued she is by the multi-faceted leadership she has observed in Sr. Anne Marie the last few years. There seems to "be (in her) a blending between being a leader, a mentor..., and a key president and player" among leaders of higher education in Ohio. This observation characterizes perceptions of Sr. Anne Marie that can be attributed to more than personality traits or management skills possessed by her as a woman college president. The facets of her leadership cannot be entirely explained by theories of leadership. Sr. Anne Marie believes that the uniqueness in her leadership is like a precious jewel that has many dimensions, all of which are being continually rediscovered. Revelation of new beauty in that gemstone emerges as the light of Anne Marie's experiences in higher education provide her with new insights into the Ursuline charism. She has reflected on her ten-year tenure as

president of Ursuline College in Cleveland and found inspiration and guidance from the spirit, words, and example of St. Angela Merici. Angela has led Anne Marie to become "servant-leader, pilgrim, woman at the city gates, and wise woman," all metaphors Anne Marie attributes to Angela. These same images reflect different, significant facets of the jewel of Anne Marie's presidential leadership.

Anne Marie understands her life as a pilgrim by the experiences she has had as an Ursuline Nun of Cleveland. She often uses the phrase "moving forward" in her articulation of the college's mission and goals and of her own life. However, this pilgrim also claims a certain at-homeness about being Ursuline, a personal identity she said was there "almost before I was born" because she had two aunts who were Ursulines. From her earliest memories, Anne Marie knew Ursulines personally and experienced their giftedness as educators in her own secondary and college years. This formation into Ursuline life continued through her novitiate years as she discerned her own call to become an Ursuline. The study of the Ursuline charism was integral to her initiation into community life during the mid-1960s, the years that parallel the final sessions of the Vatican Council and her own congregation's renewal.

We had books written for Ursulines in training and individual older members who gave oral histories that young Ursulines should know. Our novice directress

had a great devotion to Angela that she communicated to us. She (the director) was a mentor for me at critical periods. She traveled to Italy over time which made me want to go. I had an aunt named for Angela so I looked on St. Angela like an aunt.

Early in her pilgrimage in life, and more intimately as an Ursuline, Sr. Anne Marie learned the Ursuline heritage and tradition from other women whose lives were consecrated to God and dedicated to the education of women and girls. Having received this gift in her own life, Anne Marie has dedicated her life in similar fashion, particularly through the last ten years as president of Ursuline College.

Anne Marie has had a sense of Angela's presence in her life that has been there since the "early years" of her teaching, a sense of presence that has become "clearer over time." As she explained:

It is a strange experience, that sense of Angela's being a part of what you were doing that went beyond language. That experience doesn't affect the tangible but the sense that Angela is influencing, affecting, shaping, and has something to say about what you're doing in spite of yourself.

In her own pilgrimage toward leadership in higher education, Sr. Anne Marie served as a high school English teacher followed by eleven years of secondary administration in an innovative Ursuline-sponsored girls' high school. She moved forward quickly as her congregational leaders recognized her leadership potential



and asked her to complete her master's and, ten years later, a doctoral degree in educational administration. That accelerated movement forward continued when she became one of the finalists during the first presidential search by the trustees at Ursuline College. In July, 1986 she was named president while typing her dissertation proposal on the process of transition of high school teachers to secondary administration. Anne Marie completed her doctoral research during the first two years of her tenure as president. She was moving forward in her own learning about women in post-secondary education even as she earned her status as an expert in the needs of high school administrators. Sr. Anne Marie's pilgrimage into leadership has taught her deeper insights into Angela Merici as a pilgrim woman of her own times, one who moved forward without always knowing the path ahead, trusting that it was God's way for her.

Anne Marie's journey has led her to become a servant-leader, a model she finds in the life of Angela. One of the lay members of the President's Council at Ursuline College states that Anne Marie's "actions always come out of a motive of service....She sees her life as one of constant service; that is how she's serving now."

During one of her earlier years as president, the members of the President's Council spent time together surfacing their concerns about the mission of the College

and contemporary higher education for women. From these concerns, themes evolved that were used each year as an annual college goal and emphasis. Each vice-president asked his/her program directors to develop ideas for action around the themes within their respective departments. Leadership became one of these themes and the vice-presidents were also asked to explore some models for leadership consistent with the mission of the College and appropriate for discussion within their respective areas: academic affairs, student life, finance, and institutional advancement. Sr. Anne Marie modeled this with her staff of six who studied together Greenleaf's Servant Leadership (1977) during that academic year. At the semi-annual institutional meeting of administrators, faculty, and staff, the president's staff gave a report on how they chose to apply the concept of servant-leadership to their roles. Sr. Anne Marie did what she expected others to do. In this way, she lives the exhortation of Angela Merici who stated: "As for yourselves, live and behave in such a way that your daughters may see themselves mirrored in you. And whatever you want them to do, do it first yourselves" (Turlino, 1985, p.77).

The theme described above was "Leadership: More than a Voice," one of a series of five that Anne Marie led, inspired by the way she articulates the mission of Ursuline College: "leadership in the higher education of women"

(Diederich, 1995). Sr. Anne Marie's understanding of the Ursuline heritage helps her to articulate a vision built on the 125-year foundation of American Catholic higher education for women celebrated at Ursuline College during the 1996-97 academic year. This foundation resonates with what Anne Marie states has always been an important piece of the charism for her:

Dedication to the education and development and the specific exploration of the gifts of women....The advancement of women and making it possible for them to make the kind of difference in society they're capable of and removing the barriers to help them make that difference.

Making that difference for others is what Sr. Anne Marie believes the Ursuline administrator must do as servant-leader. Some observations represent countless quiet and real ways Anne Marie is an example of a servant-leader. While it is her duty to meet with trustees, donors, and colleagues frequently over a meal, it is not unusual for her to prepare a simple breakfast or luncheon herself and host small gatherings in her home. Though this kind of executive meeting is a normal part of her day as president, Sr. Anne Marie's office door is generally open to receive unannounced visits by vice-presidents, faculty, students, or alumnae. She greets each one graciously as if she'd been awaiting that person's arrival. She never appears too busy to stop what she's doing to be fully present to another.

Anne Marie makes a difference in other unobtrusive

ways. No task is too menial or unimportant to her if it needs to be done or if it will improve the work, study, or visiting atmosphere at the College. The kind and thoughtful little things she does are significant. For example, she personally offers a cup of tea or coffee to anyone who enters her office. She offers to meet others where they are, rather than having the expectation they will come to her. She even spent a free Saturday alone in the fall planting hundreds of bulbs to beautify the campus for spring.

Sr. Anne Marie understands that all such activities are part of the way she lives the charism of Angela as a servant-leader. Once again, Angela's Counsels provide inspiration and guidance to Anne Marie:

First of all...I urge you to endeavor, with God's help, to let this right conviction and humble sentiment take root within you: do not consider yourselves worthy of being superior or leaders....But in his mercy he (God) has wanted to use you as his instruments for your greater good....Learn from Our Lord who, while he was on earth, was like a servant. (Turlino, 1985, p.63)

The servant-leader not only sees her role as one of making a difference for others but providing leadership in such a way that using one's gifts as service is experienced as a humble calling in the spirit of St. Angela.

For Sr. Anne Marie, administration is service, that is, her work makes it possible for the faculty to teach and the students at Ursuline to learn. She is interested in the

needs of the individual woman who enrolls at Ursuline and yet sees beyond the development of each one for her own sake. Anne Marie envisions each of the women who graduates from Ursuline as having the skills and the motivation to use her education, her own gifts to serve the needs of society and effect changes within it. She states this belief and hope in her letter to graduates printed in the College yearbook: "May the Ursuline education received here enable you to touch the lives of others with a new realization of and confidence in your gifts, competence, leadership, and service."

As president, Sr. Anne Marie hopes that Ursuline College provides students with an atmosphere where they can learn about themselves as women, learn new skills, and develop the courage they need to make new choices that will help them have richer lives and enrich the lives of others. Two values in Angela Merici's charism are apparent to Sr. Anne Marie in this hope: respect for the individual person and support for the development of that person's relationship with God.

So you must consider how greatly you must respect them; for the more you respect them the more you will love them; the more you love them, the more care and concern you will have for them. And it will be impossible for you not to hold them day and night within your heart, having each and every one engraved there, for real love acts and works in this way. (Turlino, 1985, p.59-60)

Respect for the individual and support for spiritual

development translate into leadership actions for Sr. Anne Marie. These attitudes are expressed in visible ways that convey the meaning of the lived values. Anne Marie sees leadership as "an opportunity to respect the individual by helping them to identify their gifts, support the development of them by creating a context in which people can best do what they do, and explore how leadership is really a service."

Some actions which reflect these beliefs include Sr. Anne Marie's support for the Ursuline Studies Program, a core curriculum developed by the faculty based on Belenky and associates' Women's Ways of Knowing (1986); her attention to issues of justice and equity in the College's internal systems; her emphasis on and commitment to hospitality; and her untiring leadership and support of external civic and community efforts on behalf of the education of women and girls.

The holistic development of the individual student for service in society is a measure of Ursuline College's effectiveness. Sr. Anne Marie outlined this evaluation by paraphrasing Greenleaf (1977):

To what degree are students freer, more independent, and able to be of service to others and society as a consequence of what happens to them here? To what degree are those who are in broader society and most dependent/poorest better served or not harmed as a consequence of what we're doing?

With these probing questions, Anne Marie evaluated the

Ursuline commitment to the individual student's development as well as the role of leadership that student has the potential to provide in the larger society. One of Anne Marie's colleagues stated that, after working with other women religious and then working with Ursulines, there is something different in the respect Ursulines have for the individual person. She further clarifies this difference as somehow relating to the Ursuline sisters' "interest in and being a leader in the world, helping women and all people to learn and grow, to take responsibility for my own actions and helping others take their responsibility."

For this colleague, Anne Marie believes firmly in providing such an education to all, especially to those women who have no other opportunities or who may have others but choose to attend Ursuline College. One of the trustees interviewed concurs when he repeats what he hears from alumnae of Ursuline: the Ursuline difference in educating is a "nurturing, caring ingredient" in the educational process that helps develop self-confidence in students. This unique outcome "prepares the graduates for leadership and success in a competitive society." Still another lay colleague of Sr. Anne Marie states that the chief value at Ursuline is the "student and her development as an educated person," a value that is "paramount to what we do."

In addition to her role as pilgrim and servant-leader,

Anne Marie resembles the "wise woman of Brescia" (Burns, 1995) in her active-contemplative approach to education. Sr. Anne Marie's concern for the spiritual development of the students helps define what one colleague sees as her interest in a holistic interpretation of Catholic higher education and its goals. Students' growth in their relationship with God as they develop their intellectual and technical skills has strong support in the culture at Ursuline College. For this president, it is important that all women, regardless of their faith tradition, develop a sense of their spiritual selves as they gain self-knowledge and self-confidence in their field of study. Sr. Anne Marie has stated that a fully developed self-knowledge helps the individual to understand that "spiritual concerns and conversations are part of what everyone is about" at Ursuline. This wisdom expresses itself in moral living and a personal commitment toward social justice and the needy. The wise woman balances reflection and action in her life in order to understand the "consequences of personal commitment" and "to appreciate what God can do with what little we do." The College can help women achieve this goal by "creating a context for reflection about what we do and why we do it."

Sr. Anne Marie takes leadership in creating such a context and not taking it for granted. She also sets an example by her struggle to live reflectively in her fast-



paced role. Whether spending time reflecting on Angela's writings for a speech or making an annual retreat with her congregation about Angela, Anne Marie experiences Angela as a personal friend and a source of energy for her active life. Sr. Anne Marie describes this relationship as a "lifeline" or a "reservoir" where there is "far more than I've started to tap into."

Colleagues find Anne Marie to be a woman who seeks wisdom and teaches others to seek it. One way she demonstrates this search is by the use of questions in her interactions with others. Her questions are set forth in a way that one knows Anne Marie does not already have the answers, nor that only one answer will be sufficient. For example, in an interview with a potential faculty member, Anne Marie's scope and breadth of thinking and questioning about the position caused the interviewee to feel both excited and impressed. "I felt that a college that had a president and leader asking these kinds of questions was going to be the type to take the College into the future and not just be treading water." This particular faculty member was offered the position and accepted it only after she privately inquired if Sr. Anne Marie would be continuing as president for a few years. Anne Marie exemplified the educational ideals the faculty member wanted to be a part of and was willing to relocate for such a position and the opportunity to work with Sr. Anne Marie.

This president also uses probing questions in the decision-making processes in the College. In the long-range planning process, a faculty participant recalled that Sr. Anne Marie asked questions that helped the group look at changes taking place in society and together to seek appropriate responses the institution can make to these changes. Her wisdom is not merely in the kinds of questions she raises but also in her openness to unexpected responses, her ability to revisit questions after gaining new information and her pondering of issues. A member of the President's Council described her as one who invests much in reflection and is deliberate about decision-making for that reason. When it's time for a decision, one knows that Anne Marie's opinion will be a considered one and that she feels great personal responsibility for that decision. This vice-president attributes some of this behavior to personality traits, but believes Anne Marie's true leadership in decision-making is the gracious way she achieves a balance between the needs of the individual and the needs of the college community. A faculty member sums up this quality of wisdom in her president: "She's a contemplative individual....she does a lot of and respects critical thinking."

Angela Merici was also described by Anne Marie as a "woman at the city gates", another quality this president exhibits in her leadership. This image, found in the Old

Testament book of Proverbs, describes a confident and enterprising woman who is prepared and knowledgeable, proactive and discreet in the busy and sometimes corrupt marketplace. Angela was no stranger to the piazzas of Brescia and to the promenades of the merchant ships on which she travelled to the Holy Land. She was sought out as a counselor by peasants as well as princes of her time and accepted accommodations from men who found her spiritual life an inspiration and her ministry a necessity for their society. Sr. Anne Marie often uses the human conversation as an intentional and conscious means of leading others toward a deeper understanding of themselves, of a situation, and of the charism of Angela as it applies to contemporary higher education of women. She looks for ways to use Angela's own words and finds them quite often to be uncanny in their relevance to a contemporary issue or situation at the College.

A trustee of Ursuline College stated that Sr. Anne Marie is always able to "relate some relevant beliefs of Angela in terms of the higher education of women" in contemporary society. Another senior administrator stated that she makes Angela obvious to all at the College, internally and externally.

I don't know that an opportunity goes by that she doesn't use something Angela has written or some incident from Angela's life as a lead-in to talk about some aspect of college life and management of the College. She is constantly referring back to the

Counsels for her own inspiration and for use at public meetings.

For this administrator, such a habit reminds everyone of the common heritage the College shares and is called to perpetuate, the common values shared with the Ursulines and their foundress.

These many conversations initiated by Anne Marie extend beyond the campus, beyond the city gates of greater Cleveland and Ohio. She participates in a broad range of civic, educational, and ecclesiastical memberships and interactions. Besides her active service on numerous boards and committees, she often receives invitations to speak on behalf of Ursuline College and on higher education for women.

One colleague has accompanied the president to several off-campus functions and witnessed personally the deep respect shown Anne Marie by a variety of professional colleagues in higher education and civic officials. This colleague observed others who

saw Sr. Anne Marie enter (the room) and immediately came to her. Their greetings of respect and of genuine friendship demonstrated to me their very effective working relationships. It was obvious to me that her vision and values are highly respected, that she is thought of as a leader in the whole higher education community.

Further, this witness to Anne Marie's public presence states that the depth of conversation between Anne Marie and other public individuals indicated that this was more

than a social gathering or exchange of amenities, that Anne Marie was a "true leader interacting with other leaders." Yet, she is "equally gracious to the person from the inner city who appears to have limited means as she is to the more affluent individual." This quality of presence in relating to a variety of people exemplifies Anne Marie's great adaptability and inner resourcefulness as a woman who stands often in the midst of many publics at and beyond the city gates, listening and sharing her talents.

Sr. Anne Marie attributed her inner resourcefulness to the spirit of Angela Merici who promised that "I am now more alive than when I was on this earth. I want and am able to help you and do good for you in all sorts of ways" (Turlino, 1985, p.63).

At no time perhaps has her faith in Angela's promise been more tested nor more apparent to Anne Marie as a leader than during the spring of 1995. In a short span of two weeks there were unimagined horrors on campus, calling forth from the president in very frightening, personal ways the spiritual resources Angela promised. The first event was the tragic abduction, rape, and murder of one of the Ursuline Sisters living and working at the motherhouse complex which adjoins the College property. The second tragedy happened just a week later when there was a devastating fire in one of the residence halls. No one was injured but all the students living there had to vacate the

building and spend the last six weeks of the semester commuting from another nearby Catholic college that offered them temporary housing.

Sr. Anne Marie summarizes the reactions of students in each of these situations by thanking them and praising them and all the college personnel for their demonstrations of love and support as a community of leaders, serving the Ursulines and one another during times of great sorrow and loss. This case study concludes with Sr. Anne Marie's words, presented as a part of her 1995 speech at the annual Founder's Day celebration the following November. These excerpts exhibit the profound depth of the charism of Angela Merici in this woman leading women into leadership in Catholic higher education today.

One of the greatest graces I have known as President of Ursuline College is the very real sense that St. Angela Merici continues to participate in the work we do.... Yet my strongest impression of the past year is an awareness that the values that shape the Vision we espouse are actually being lived each day by the individuals who are part of the Ursuline College Community. Our efforts last year were focused on student leadership and I saw--in the midst of success and tragedy--that we had created a Community of Leaders.

From whom did our students learn that service to others requires leadership? ...from faculty and staff who committed themselves to community outreach; From whom did students learn to lead others through personal insecurities--even when all seemed lost?...from faculty and friends and members of the College who supported each other through pain; From whom did the students learn compassion?...from a most sensitive and

supportive Ursuline College Community who shared so intimately our grief and grieving.

Sr. Anne Marie concluded that speech with words spoken by St. Angela more than 450 years ago to her daughters.

It is necessary to be alert and prudent, because the more valuable the undertaking is, the more it will require effort and risk; you must not be frightened by this. We shall spend our very short life peacefully, and our every pain and sadness will turn into joy and gladness. Therefore, all of you remain alert with your heart open and filled with good will. (Turlino, 1985, p.15-17)

**Sr. Ellen Doyle, O.S.U.**

Act, bestir yourselves, have faith, make efforts, have hope, cry aloud to God with all your heart; then, without any doubt, you will see marvels, if you direct everything towards the praise and glory of his Majesty and the good of souls. (Turlino, 1985, p.61)

In the world of small Catholic liberal arts colleges of the late twentieth century, it takes more than marvels, perhaps even miracles, to remain viable and financially healthy. Private junior and community colleges supported by religious communities have nearly disappeared or have become baccalaureate institutions. Chatfield College in rural southern Ohio is an exception, in large part because Ellen Doyle's leadership has been full of action, bestiring herself and a cohort of other persons into hope. Whereas most colleges have experienced declines in enrollment, Chatfield's has increased and serves a population that no one else really wants or is available to serve in the same way, the poor of four Appalachian counties.

The president of Xavier University in Cincinnati introduced Ellen Doyle, the recipient of an honorary Doctor of Humanities degree from Xavier in 1995, as follows: "to the students of Chatfield College in St. Martin, Ohio, their president is known simply as 'Ellen'." Despite the apparent informality, there is every indication that there is great personal respect and esteem shown by faculty and staff, as well as students, for Sr. Ellen Doyle, now in her tenth year as their president. The citation for the honorary doctorate continued: "They (the students) also know her as someone who has **effortlessly** (my emphasis) blended concern for others and a desire to serve into every aspect of her professional life."

Ellen's eyebrows probably lifted in amusement and disbelief as she heard the word "effortlessly" used to describe her commitment to Chatfield. She said of herself, and others on her staff concurred, that she has as high of expectations of herself as she does of others, and meeting the goals of the College takes great individual and common effort. Her untiring energy, enthusiasm, and personal commitment have brought increased enrollment, greater professionalism, and renewed support and commitment to the mission of the College. Ellen's accomplishments may appear effortless because of her calm, unhurried personality, but those who work with her know that everyone's efforts help to produce the results for which Ellen is so frequently



praised. She manages the College with a collaborative style and team consensus building, involving and empowering staff at every level. Her acknowledgement of their individual contributions is frequent, sincere, and grateful.

Working alone is not something Ellen relishes nor has it been a pattern in other positions she's held. The image of herself as a gardener is one that has played a significant role in Ellen's discernment of ministry choices earlier in her religious life. Discernment is an attitude Angela Merici practiced and taught as she tried to discover God's will and enact it in her life. "So you need to make a firm and clear resolution to submit yourselves totally to his will, and with a lively and steadfast faith, receive from him what you have to do for love of him" (Turlino, 1985, p.93). On one occasion of prayer, as Ellen pondered three offers for new ministry, an image for each job came to her mind. When she made the association of one ministry with the gardener image, she knew that was the right choice for her next assignment. Ellen explained that she was always reluctant to assume leadership positions because of her fear of being in it alone, without the necessary support. In the gardener image, she pictured herself with half a dozen other people on their hands and knees weeding a garden together. Without realizing the similarity, Ellen found guidance from an image Angela used for God in the last legacy. This prayerful revelation gave her the hope

and courage to move from Chicago to North Carolina. There she assumed a position that would only last several months, just long enough to teach her a valuable lesson for her life as a college president.

Ellen described the next months as assistant superintendent of schools for a diocese in North Carolina as frustrating at first because she was given only secretarial work to do. When she discovered that the superintendent had no intention of delegating important work to her, she decided after some inquiry with the chair of the search committee that hired her, that she might as well accept the situation until the following year when the superintendent would retire. She initiated some visits with principals and made some other low key contacts with people in the system, but basically found that she could just be present and was not expected to do very much. In hindsight, this experience taught her the value of "being" for its own sake and helped her name the "two streams" of religious life that she'd always struggled to balance, that is, the consecrated or contemplative life with the busy life of ministry or service. For her, this balance is at the heart of the Ursuline charism. "Those two streams have always been there in my choices about administration based on how to do administration and still be faithful to my own contemplative life." Sometime in her early years as president Ellen realized more clearly how her earlier

ministries had been an apprenticeship for the presidency.

Sr. Ellen attributes her first real understanding of the Ursuline charism to the deeper level of conversations with women from four different religious congregations with whom she lived in Chicago and North Carolina. Their newness to each other and their differences in community fostered a kind of sharing that helped Ellen name the uniqueness she experienced being a Brown County Ursuline.

Through this experience of living and working with other women religious who were also dedicated to service through education, she observed how these others treated each other and how they communicated with their respective communities. She began to realize that her community of Ursulines really lived the value of the individual person as much as talking about it. For example, she recalled an occasion at the Chicago school when some elderly, retired sisters were recognized for their years or part-time substitute teaching in the school. When they left their positions, they each received an envelope. Inside the envelope was a delineation of how many hours each had worked and a dollar for each hour enclosed in payment. This was their farewell from the school. Ellen stated she was dismayed to learn about this very impersonal, and seemingly ungrateful, gesture. She reflected how differently her Ursuline community members would have responded to this situation: with a party recognizing and appreciating the

service those sisters had given. Other religious communities she associated with simply "didn't have the same sense of valuing the individual" as Brown County Ursulines have.

Ellen clearly demonstrates this valuing of the individual person in her work as president. One trustee stated that this is the "outstanding" value at Chatfield College and it is expressed in the nurturing concern for students that

is no accident and has to flow from the top....Every student there is known by Ellen and several others on that staff. Every student knows there are people to whom they can go to get help. They are never left just hanging out to dry or find their own way.

A faculty member stated that this same ultimate value is:

honed and crafted better at the College than in any other of their Ursuline ministries. We are giving people that opportunity and not expecting people to respond to the same pattern, respecting their uniqueness.

This Ursuline faculty member has known Ellen for many years and recalled that this belief in the individual was part of what originally attracted Ellen to the community and one thing Ellen definitely mirrors as president.

Ellen confirmed that attraction as she recounted her recollection of an Ursuline who taught her in the seventh grade. "She made an impact on me by showing me the possibilities of being my own person and balancing consecrated life with service." Apparently, this is a

similar type of impact Ellen has on individuals at the College. For example, one alumnae stated that Ellen "saw things within me I didn't see in myself."

Ellen referred to this kind of interaction like a potter with clay, stretching and supporting the unique pot being created. "If you stretch it too much, you will break the clay and if you only give support without stretching it, you'll have to keep patching it and there will be no beauty." As president, she has stretching and supporting stories about almost every staff member at Chatfield College. The expectation that faculty and staff keep growing in their jobs in spite of great personal and familial obstacles, has resulted in stories of great beauty. Ellen accepts each person as s/he comes and sets high expectations with each for personal growth and development. Her precedent for doing so is grounded in Angela Merici's Counsels where she calls the matrons to be honest and to give feedback to the young members of the Company as they grow into adulthood and a deeper love of God and neighbor.

I beg you, please, to endeavor to lead them by love and with a gentle and kindly hand, not domineeringly or harshly, but showing loving kindness in all things....And, above all, beware of trying to achieve anything by force, for God has given free will to each one, but only propose, invite, and advise...I am not saying, however, that at times it will not be necessary to make use of admonitions and to be severe at the right time and place according to the importance, circumstances and need of the individuals, but we should be moved solely by

charity and zeal for souls. (Turlino, 1985, p.97-99)

Two Chatfield trustees stated in separate conversations that Ellen demonstrates this same appreciation for the gifts and competencies of the individual through her work with Board members. One trustee attested:

She's very careful searching out members and never allows anyone to be involved or be there in name only. She ferrets out their gifts and special strengths, not just their professional power, but really what's in the person that's going to be of special value to the College....When you're recognized more as a person, you're more willing to give your gifts.

A second Board member agreed that Ellen has: "an ability to get the right people to serve on the Board. She takes a good look at what's needed by Chatfield College and how that can be helped by the right Board members....She has plugged into those talents".

Ellen described her experience of recruiting new trustees as an opportunity to go visit with persons who have been identified as potential trustees "and tell them how we think they can help us with their particular gifts." She stated that Chatfield's mission is easy to sell because the College provides "a place to begin" in higher education in this Appalachian region of Ohio, where people would not receive it if Chatfield did not exist.

The image of the two streams appear in other forms in Ellen's shared experience as a president. There is the

balance mentioned above between knowing one has made enough efforts and depending on the Holy Spirit to do the rest. One colleague in administration at Chatfield stated that there is something spiritual about the College that makes a difference to her. "There's something here that's spiritual that just comes out by being here," she noted. This same colleague jokingly referred to this difference in a phrase she attributed to the Chatfield trustees, "the Holy Spirit factor." This administrator knows from personal experience of working with Ellen that there is a deliberate and conscious attempt on Ellen's part to do all she can and then trust God to complete the work. The two streams of belief in oneself and others along with trust in God form the basis of the way Ellen seems to lead this small College into its mighty mission.

The spirituality of these two streams of action and contemplation and the significant value Ellen places on the dignity, beauty, and worth of the individual person balanced with community needs are two aspects of her understanding of the Ursuline charism. The third thread she weaves into this charism tapestry is a sense of presence that expresses itself by sharing wisdom, responding to needs, and creating relationships that inspire, nurture, and beautify. For Ellen, the importance of charism in the Ursuline life and ministry is that it must be a lived reality that holds the rest together and gives it beauty.

It is the internalization of the charism, not the articulation of it, that holds the deepest meaning and value for her.

Ellen stated that the quality of her presence to people has as much to do with charism as talking about Angela. "Ursuline presence is much more rooted in who you are than it is in the mission of an institution at which you work." She understands that the best quality of presence she provides at the College is her example. It is as though Ellen has the words of Angela engraved in her heart even though she doesn't often speak them to others: "Tell them that, wherever they are, they should give good example; they should be to all a fragrance of virtue" (Turlino, 1985,p.73).

This type of example Ellen gives by a singleminded dedication to her values as president. She has learned to remain focused on a mission, "to be singlehearted in why we are doing this and what is it for." In good times and bad, Ellen presents the problem to her staff and they find solutions together. She refers to the group as a team, a term the other staff members also use freely in naming the group. This is a practical response to Ellen's lifelong reluctance to lead if it meant always being alone. She invites participation by sharing knowledge, listening to others' ideas while reserving her own judgment until all have been heard. One faculty member stated that Ellen will



not be convinced of changing a decision unless the new arguments are clearly compatible with the values she espouses as most important.

As president, Ellen includes herself as an equal participant in staff development and in-service opportunities presented by outside consultants or Board members. This kind of presence and mutual sharing inspired a fellow trustee on an external community-based Board to ask Ellen for help in developing new meaning in his spiritual life. As a result, the two of them invited several other individuals and have gathered regularly for over three years to share their faith and spiritual journeys with one another. Ellen emphasized that she's not the leader of this group but that they share that responsibility.

This quality of Ursuline presence is also evident in the ways Ellen responds to the needs of Chatfield students. One poignant example occurred when a student, already struggling to find time to study between work and family responsibilities, was spending days alone at the hospital accompanying her father who had experienced a stroke. The administrator recounting this story from the student's perspective said that not only did Ellen spend an entire day with the student during that critical period, but Ellen also shared with the student her own story of grief when her mother died just a year earlier.

Students share these experiences of Ellen's presence with each other; they are inspired by her and encouraged by her example to be present in that same way to others in need, a quality Angela Merici says is the true test of friendship. Since it is Ellen's stated hope that the charism is a lived experience in her life, perhaps Angela's words are alive in Ellen more than she even realizes.

May the strength and the true consolation of the Holy Spirit be with you all so that you can maintain and carry out vigorously and faithfully the charge laid upon you and also live in hope of the great reward which God has prepared for you, if for your part each one of you does her best to remain faithful and be full of concern....They have been entrusted to your care so that, like watchful shepherdesses and good servants, you may keep them safe and watch over them. (Turlino, 1985, p.59)

Because of her collaborative spirit and pastoral concern for all those she serves, Ellen's leadership includes the quality of presence Angela modeled and expected of her followers when she asked them to "be like a piazza" (Turlino, 1985). Ellen stated that it seems like an "Ursuline thing" to hear many beautiful stories as a companion to others on the piazza which is Chatfield College. These are stories of men and women who struggle with and have overcome incredible odds for the sake of getting a college education. They are personally changed and their families are directly changed by their influence, often in ways that lead a family out of the cycle of poverty for the first time in generations.

Ellen further nurtures this personal presence to others through the many relationships she forms and encourages others to form. Her involvement in and initiation of community-building efforts on and off campus are numerous, frequent, and require consistent involvement. She compares her leadership as spiral more than linear because as the number of individuals related to one another in this mission increases, the spiral stretches and is inclusive of all. Within the spiral at any given time are those persons and a web of relationships that will best accompany her in carrying out the College's mission.

Not many places have a mission to serve a niche nobody else wants to serve....There's real appreciation for what it takes to do that. It (the mission) fosters people who want to help and support the people who are doing it at every level, including volunteers.

Sr. Ellen is the catalyst for creating the web of interactive relationships at every level, going beyond mere accomplishment of tasks. One seasoned trustee commented that students have a strong respect for Ellen--a respect that is also shared among the college's trustees, faculty, and staff.

She has the same kind of openness....the ability to work with normal citizens and yet the same kind of response you want with those who may be the CEOs of corporations....She can relate to all of them, regardless of their age and personality.

One of the administrators at Chatfield said that Ellen's personal touch has taught her to become more

personable. Ellen thinks of the little things that show appreciation or remembers some incident in your family and asks about it. A faculty member noted that Ellen has the gift of establishing depth in her relationships, even with trustees, "by remembering things that are important to them and acknowledging them." Cultural factors, such as smallness and the geographically isolated location, certainly foster the development of close relationships. Unless there is a commitment, a value, on the part of the leadership, however, such closeness in proximity can be as personally isolating as walled yards in a city. The sense of community is that value and there is no doubt that Ellen believes in its importance.

The brown bag lunches brought to a common table and including students, secretaries, faculty, administrators, and guests are usually accompanied by the president at Chatfield. The president's emphasis to new staff appointees on learning more about their jobs and building community at work, and her encouragement and support to all she meets, are clear signs that building community is an essential value underscored by Ellen at Chatfield College.

The spiral of Ellen's leadership includes all these people at every level of the College. She described her leadership within the spiral metaphor in this way:

It's a combination of moving forward, driving, and being a catalyst, standing back and watching what happens. There are periods of being driver, witness, and

participant....Ultimately, you let go in trust that there's a greater wisdom at work than I have. That's specifically Ursuline: a creative tension between working for the coming of the Kingdom and acknowledging that we're instruments, not the ones doing it. It happens through the Holy Spirit factor.

Ellen understands that her leadership is one role in a mix of many other roles people fulfill for a common mission because the Holy Spirit has poured out the gifts needed by the community to succeed. The Ursuline charism mixes with many other charisms and gifts to accomplish the work the College was founded to do. For Ellen, this spiral image is descriptive of Angela's own intention to build relationships among a variety of women and men related to her life and her future plans for the Company, namely, the young virgins, the widows looking after their needs, the matrons directing their development and ministry, and the men who were included to take care of business needs of the Company. Ellen stated that Angela's intention had nothing to do with institutionalizing and structuring the Company as an organization. Rather, it represented to Angela a gospel way of being with one another:

Remain in harmony, united together, all of one heart and one will. Be bound one to the other by the bond of charity, respecting each other, helping each other and bearing with each other in Jesus Christ. For if you try to be like this, without any doubt the Lord God will be in your midst....God has so ordained it from all eternity that those who, for his honour, are united in good will find everything prospers for them and what they do turns out for their good. (Turlino, 1985, p.85)

This president sees within the crowded spiral of her leadership the images of individual faces of students, staff members, trustees, and faculty, public figures, corporation heads, and community members all forming the mosaic of Chatfield College.

These are faces of beauty which represent another value Ellen associates with her Ursuline community and its foundress, Julia Chatfield, who was an artist missionary from Europe. The natural beauty of the 200 acre campus with its idyllic ponds, woodlands, and long, tree-lined driveway, present the environment students need to enhance their own individual beauty as persons and their ability to express themselves. This is the beauty Ellen said she sees develop as students themselves come to believe it.

What happens is that they (the students) become more beautiful in posture, skin color, hair, teeth (very important), eye contact,...they deal with these and become more beautiful. You see people move from being awkward to being attractive.

These observations are most dramatically realized for Ellen and for every auxiliary interviewee at Chatfield, in the annual commencement ritual. The graduates are asked to write a short statement about their personal experiences at the College. The Dean reads the statement as that student is formally presented for the conferral of his/her associate's degree. The following is an excerpt from such a statement written by a 1995 graduate:

I've gotten so much more than an education

here. I've gotten self-confidence. I've learned that a college faculty and staff do not have to be uncaring machines. I've seen that we are so much more than nameless faces to them. I've seen caring people helping each other through personal as well as academic problems.

In almost every sample statement, graduating students recognize personal growth, not just in skills and knowledge but in self-confidence and empowerment because of the personal concern they received as individuals and as part of the community at Chatfield. Ellen noted that these graduation stories really illustrate the processs of someone coming out of a life on public assistance or domestic violence and discovering new meaning in life. They find this deeper meaning because they discover they have succeeded and can do college level work. The students' gratitude to everyone is laced with a feeling that it's something they did that's very satisfying and makes the difference.

**Sr. Dorothy Ann Kelly, O.S.U.**

Keep to the longstanding path and practice of the Church, established and confirmed by so many saints under the inspiration of the Holy Spirit. And lead a new life....Pray, and get others to pray that God will not abandon his Church but may reform it as he wants to and as he sees best for us and for his greater honour and glory. (Turlino, 1985, p.81)

Angela Merici's work on behalf of women was very closely tied to the need for Church reform in her time. She advocated fidelity to the Church while calling for a deep

renewal within it. Similarly, the call of the Second Vatican Council for renewal in religious life came clearly to Sr. Dorothy Ann. Her life and ministry at the College of New Rochelle in New York spans the years prior to Vatican II; her presidency coincides with most of the post-Vatican years. Church reform and renewal of religious life continue to be part of the context Dorothy Ann uses to describe her growth into the presidency.

Of the three case studies included in this research, Sr. Dorothy Ann's is the only one that has an intergenerational perspective. Longevity like Dorothy Ann's is extraordinarily rare in this postmodern era when most adults change careers several times in their worklife and college presidents have an average tenure of five years or less (Touchton et al, 1993). Dorothy Ann's path has clearly been longstanding and her participation in the reform of religious life a point of critical importance to her.

Sr. Dorothy Ann described her leadership at the College in very realistic terms, carefully characterizing the last quarter century as "not static." Her presidency endured through the reactionary 1970s after the upset of the 1960s on campus. Dorothy Ann has been no stranger to change and to cultural and economic effects on higher education since she became president. She understands and enacts her role as president in four ways: being Ursuline, developing a way of thinking, experiencing breakthrough



moments, and remaining close to people. Each one of these concepts has emerged, especially during the years of renewal, as she has realized that the charism of Angela Merici has influenced the whole of her life.

Without labeling it "charism," I discovered Angela's influence over the whole of my life, probably in those years of trips over the province when we were talking about lifestyle, dress....Different periods forced us to come to grips with the Vatican call to go back to our Ursuline roots. The more we went back, the more interesting things we discovered than the understanding we'd been given as novices and juniors.

Her leadership of twenty-five years remains rooted in the tradition of Angela Merici and in Catholic higher education for women in the United States, the mission of the College of New Rochelle since 1904. These times of transition also profoundly affected her community and personal life as an Ursuline of the eastern province of the Roman Union. Dorothy Ann seemed to integrate all the aspects of her life as she responded to interview questions for this study. Being herself, being president, and being Ursuline are one reality to her.

Being an Ursuline does take a central position in Dorothy Ann's life and identity, and in the ways she perceives herself as a leader in higher education.

I am an Ursuline and that's the most basic or normative description of me; that is the way I act or react or deal with people. I know I'm a different person...than I would've been had I not been an Ursuline, not been a religious (with) the formation, the impression of Angela, and her spirituality...and all the

exposure within the Order to the kind of education and kind of expectations of us. All of that has been very formative of me. What you see and hear today and what you've gotten for the last thirty years is a result of my being an Ursuline.

Her self-understanding played a significant role in the process that led her to the presidency. She was the academic dean in the late 1960s and early 1970s when the Ursuline president became less willing to cope with all the upset and increasingly solicited Dorothy Ann to perform her presidential duties. Through these experiences, Dorothy Ann became more aware of her own ability to deal successfully with the conflicts, unrest, and uncertainty that dominated most campuses in the aftermath of the 1960s. Her ability was recognized by the Board of Trustees when they asked her to complete two years of the lay president's term. In actuality, this president was named and didn't appear on campus until nearly a year later because of responsibilities in his previous presidency. Meanwhile, Dorothy Ann was running the College and became interim president when this layman's contract was bought out by the Board.

There were some immediate and unpopular decisions Sr. Dorothy Ann had to make at that time. Since she was not considering herself as a candidate for the presidency, she told the Board she would make the necessary changes in preparation for the next president. After interviewing several candidates, the Trustees asked Sr. Dorothy Ann to

remain as president. She began her first four-year term in 1974 with the stipulation that the Board would evaluate her after three years, a provision they reluctantly accepted. The two years as interim president (1972-1974) provided Dorothy Ann with new self-knowledge:

I realized how much Angela was a model for what I was being asked to do. I began to get a great sense of her guidance and a certain similarity between her groping, her dependence on the Holy Spirit, some sense you were doing God's will with no guarantee, no assurance out there in the places you usually could find it, in places you'd been taught to find it. It wasn't there.

Some of the tough decisions Sr. Dorothy Ann made those first two years involved non-renewal of some Ursuline faculty contracts and freeing other Ursulines from residence hall staffwork. These decisions were not always accepted graciously and resulted in less visible support for Dorothy Ann from some of her own community members. Her words here indicate some disappointment, feelings of being misunderstood, and some very alone times. She said that there was much conflict between "the theory of religious life being examined at the province level and my being confronted with this very practical, apostolic situation." Through this difficult initiation as president, Dorothy Ann no doubt heard Angela's admonition and promise in her heart:

And always may your first refuge be to gather at the feet of Jesus Christ and there, all of you, with all your daughters, pray most fervently. For in this way, without

any doubt, Jesus Christ will be in your midst. (Turlino, 1985, p.109-110)

Even with less direct and outward support from some community members to accompany her during this time, Dorothy Ann stated that she had a sense she was doing the right thing and that assuming the presidency was something she should try to do. Perhaps this "sense" of confidence was the result of her prayer at the Cross. It was, admittedly for her, a time of learning how to discern God's will. After some affirming spiritual direction, there was never another doubt that she should stay in the presidency. Dorothy Ann reflected on this time of her life in this way:

Angela gave us a legacy, charism, spirit, a great deal of freedom and a great deal of dependence of the Holy Spirit....Within that call from the Spirit, there is a call to be open and adaptive, listening and trying to discern what there is in the needs of the Church that's calling you as an Ursuline to do something different, to do the same, or to do more. It's not a static given. That's particularly important to me given the time I was put into a position of leadership. It rang true and always has rung true that Angela had a great freedom, a great sense of originality, a breakthrough.

For Sr. Dorothy Ann, whether by personality or by charism, this sense of being directed, that God is there, and will provide signals as she needs them, comes "naturally" now. She believes that we can delay or mess up God's plan but we cannot thwart it unless we intentionally fail to do our part. Even though those first couple of years as acting president were difficult, the essential

call of being an Ursuline and Angela's inspiration for her work were ever present, making her comfortable with the changes she needed to make at the College. Looking back, Dorothy Ann feels those decisions were the right ones.

Dorothy Ann noted that she has a sense of compatibility between who she is and how others perceive the Ursulines.

I act out of what I see myself as....My sense is that I'm acting out of this gift of an Ursuline vocation and that for over forty-four years....a sense from others that they experience in an Ursuline vocation is being lived out; they're being treated that way or exposed to it.

Feedback from others affirms her intuition and self-knowledge regarding her Ursuline identity. One senior administrator stated that, even though there's a lot of continuity in the College's administration, "there's a real openness to change." Dorothy Ann wants them to try new things, to have the courage to take some risks, and get into areas that are challenging.

She has a can-do attitude, wants us to take the risks, try it. If it doesn't work, we'll try something else....There's an understanding that there are traditions and a long history here, yet there is definitely room for innovation and encouragement to think about those things....With Ursulines, I feel they want me to know who I am and make the most of it.

Since Sr. Dorothy Ann is the only Ursuline this administrator works with and knows personally, it is Dorothy Ann who calls forth the best from this individual

and who provides her with a sense of the Ursuline tradition and the openness to change.

A non-Catholic faculty member stated that people perceive Dorothy Ann as an Ursuline first because she's a woman religious who has committed her life to a particular community and to particular shared values. She is a human being whether in the chapel reading her prayers or making a public speech there as president. She's someone people relate to very positively as a person and "as an O.S.U., an Ursuline. That's a key part of how she's perceived and what her values are."

A second way Sr. Dorothy Ann characterizes her lived experience as a leader is by the way of thinking she has developed about the mission of the College as it has developed during her tenure. Three aspects emerged in the interview data that provide understanding about the way this president thinks: learning to lead, progressive thinking, and valuing the person who disagrees.

One vice-president stated that Dorothy Ann has a way of thinking that characterizes her leadership at the College as an Ursuline sister. Sr. Dorothy Ann stated that she had little opportunity to study leadership theory though she has learned some through in-service opportunities and by reading. She had no formal preparation for the presidency, partly because she came to the position "in an age when there was less self-consciousness about

assuming leadership, particularly among women religious." Knowledge about leadership developed in Dorothy Ann as a result of leading and then getting feedback and reactions to either correct, change, or amplify it. She sees herself no differently than she sees other women religious from different congregations in the presidency. However, she admitted that others do see her differently.

A colleague who sees that difference stated that it occurs in Dorothy Ann's progressive way of thinking that other women religious she's worked with did not have.

The College of New Rochelle is a very exciting place to work for the history it has and the forward thinking here. Progressive thinking must be a part of the Ursuline tradition. They are women who are always thinking ahead of their times, always on the cutting edge of change. Mother Irene Gill had it in starting a college for women before they had a right to vote....Sr. Dorothy Ann did something very similar when she helped the School of New Resources get off the ground, a very forward thinking concept.

For a relatively small institution, this administrator-colleague considers the College of New Rochelle as an institution that thinks progressively. This colleague stated that Dorothy Ann encourages everyone and pushes them to do more, to think things through, and to keep moving forward. She lets others know what she thinks but challenges their ideas in ways that help them to think about a decision from many perspectives. Sr. Dorothy Ann has worked with several colleagues long enough that they

are familiar with her thinking and have learned to think like she does when it comes to the Ursuline heritage of the College and its impact on decisions. They feel comfortable telling the story, and even more importantly, convey the same values to their colleagues as Dorothy Ann conveys in her interactions with them.

Another aspect of Dorothy Ann's thinking is to stay in communication with the individual person, no matter how disagreeable one might be. Whether an alumna, a donor, or an employee, Dorothy Ann is loyal to them and continues to work with them, even when they have given up or said 'no'. One administrator remarked that Dorothy Ann will continue to call on a person who has criticized the College or failed to live up to a pledge of support. She never takes these situations personally; rather she sees them as opportunities to show concern about an individual person or family connected to the College.

Sr. Dorothy Ann has been an Ursuline for over forty years. Her way of thinking continues to develop as she incorporates her reflection and experiences into the way she leads. She described the truth of Angela's gifts of freedom and originality on behalf of women in the sixteenth century as a "breakthrough," an image that is easily applied to Dorothy Ann's own contributions to Catholic higher education. As new insights developed in her thinking and in that of her colleagues over these twenty-five years,



Dorothy Ann called them significant "moments of truth." Three examples stand out from the interview conversations: the founding of the School of New Resources in 1972, the conscious empowerment of lay leaders in the College, and increasing connections with other Ursulines in North America.

While Dorothy Ann was still serving as Dean, the College began to admit increasing numbers of part-time and adult students, women who had been out of high school for years. As the College served these students' needs, it became increasingly clear that if more minority students were to be attracted to the College, an increase of the financial aid budget was needed to make college possible for these students. Her position was quite as unpopular with many in the College as it was popular with "minority Yonkers cleaning women and others right from the start." It was clearly a direction that Dorothy Ann was convinced needed to be pursued.

In the meantime, Sr. Dorothy Ann became president and initiated some other unpopular decisions. It was time to "break the color line in the (College of) Arts and Sciences." This effort was even harder to implement because this College traditionally served the young, white, middle class female student. Sr. Dorothy Ann personally began to go out and recruit minority women of traditional age. As early as 1968, six African American women from New Rochelle

High School were admitted. They came "underprepared, underfinanced, everything that could be wrong; that didn't set well....People weren't ready to and we weren't prepared to deal with them but we had to start somewhere....The moment of breakthrough preceded the help."

Sr. Dorothy Ann resolved to integrate the College and to provide a quality higher education to women who were academically promising but couldn't afford the tuition. In 1969 there were twelve minority students and by 1995, the minority enrollment in the College of Arts and Sciences reached 35%.

It is obvious that Dorothy Ann was ahead of her times with this unpopular initiative, long before it became a trend in United States higher education and prior to the availability of federal financial aid for minority students. She was criticized for admitting students who "weren't the right profile for the College of New Rochelle." In retrospect, she admitted she was accepting some students who "clearly were not perceived as the right profile for coming to college, much less to the College of New Rochelle."

The idea of adults returning to college, many to begin a bachelor's degree, mushroomed. This new "moment of truth" for Dorothy Ann came when it was evident to her that adult men, as well as women, needed a college education. In order to preserve the mission of single-sex education in the

School of Arts and Sciences, a new coeducational unit, called the School of New Resources, provided for increasing numbers of adult and minority students. The School of New Resources began with its own dean and faculty. This example of Dorothy Ann's progressive thinking was truly responsive to the signs of the times. Today the School of New Resources is located on seven campuses throughout the greater New York metropolitan area and serves some 4,000 students.

The spirit of Angela Merici perhaps led and comforted Dorothy Ann during those controversial times of change. "A good beginning is never enough without perseverance" (Turlino, 1985) and:

Happy are those whom God fills with the light of truth and gives a keen longing for their heavenly home and who then try to keep alive within them the voice of truth and this longing. Indeed, only the person who is willing to take the ways and means necessary to persevere in her aims can be certain of success. (Turlino, 1985, p.15)

Success is no stranger to Dorothy Ann, who credits many of her accomplishments as president to the lay leaders whose collaboration and relative longevity in their positions she's enjoyed at the College. These professional associations with men and women administrators comprise a second "moment of truth" and critical time in Dorothy Ann's presidency. When she left the academic dean's office to become president in 1972, "there wasn't an Ursuline who seemed right to be dean." Even though several Ursuline

faculty members agreed with that assessment, many of them were upset when a layman was named dean, the chair of the English department. Once again, Dorothy Ann's decisions as president had not endeared her to her Ursuline sisters, but she did what she felt was the right thing for the College. The intense study and interiorization of the call of Vatican II to empower the laity led her to trust that call in real life situations. Angela Merici had given the example in her uncommon associations with trusted lay men and women, whom she enlisted to govern her fledgling Company. Dorothy Ann would do no less.

The governance structures at the College of New Rochelle changed dramatically during Dorothy Ann's tenure. Each of these changes reflected her intention to collaborate more fully with lay colleagues and her need to expand the president's role to the external community. In 1972 all the senior officers of the College reported to the president; in 1995, only the four lay vice-presidents report to Dorothy Ann and form with her the President's Senior Advisory Council. The College of New Rochelle has been governed by a lay board of trustees that included several members of the Ursuline order since its founding in 1904. Today, that composition remains consistent and works closely in the committee structure with each of the vice-presidents serving as a staff person.

The changes in the College curriculum since 1969 and

the opening of the Graduate School, the School of Nursing in 1976, as well as the blossoming of the School of New Resources, triggered more structural and administrative developments during those years. Such tremendous growth and diversity were difficult to negotiate because the Arts and Sciences faculty were increasingly called upon to share resources and decision-making powers with these new constituencies, all headed by lay administrators. Dorothy Ann recalled that the administrative adjustments took four years and involved work with the board and faculty to complete. Changes in attitude accompanied by revisions in by-laws, mission statement, and curriculum were among those needed to reflect the broader reality. With perseverance, the entire task was accomplished and many of the individuals in leadership in the late 1970s and early 1980s still hold administrative positions at the College.

The individuals who serve as vice-presidents at the College of New Rochelle are not just performing the internal tasks. According to one interviewee in this group, all the vice-presidents feel personally trusted and enabled by their president. In Dorothy Ann's mind they are fulfilling their vocations, each with a very meaningful sense of the Ursuline spirit and heritage. None of the four senior administrators has served less than five years with Dorothy Ann, and most have served in their positions for fifteen or more years. Dorothy Ann talked about each of

these men and women in very personal terms and noted their connections to Ursulines and to the College. She stated that:

The Ursuline heritage in the past may have been in terms of numbers of sisters in the decision-making situation. Now there is only one (herself) and very few on the faculty or staff. It's already not a numbers situation. There is a pervasiveness that there is something about this place; it's because the Ursulines started it that way and hired people who thought that way. We're down to the next generation and it's still working. I hope so because it's critical that it be passed on.

The Ursuline spirit, the "it" Dorothy Ann referred to in this next generation, is the heritage she has carried and shared, the gift she embodies and finds alive in her lay colleagues. Many of these colleagues refer to themselves publicly as "Ursuline educators." This value of the lay vocation imbued with the spirit of Angela Merici is yet another learning Sr. Dorothy Ann gleaned from Vatican II.

The embodiment of the charism has been affirmed in Dorothy Ann as she experienced yet another "moment of truth": the many Ursuline connections she and her vice-presidents have shared together in the last five to ten years. They have attended meetings of Ursuline educators and joined in spiritual convocations and retreats with Ursulines from across North America, sharing the spirit of Angela and learning more about her. Some have even involved themselves internationally with Ursulines from Italy.

Dorothy Ann stated that such opportunities of sharing, praying, and bonding are very reassuring and strengthening to her and to her staff.

It is a great breakthrough to find people not of the Roman Union, not of the eastern province, who understand Angela and can talk about Angela and the legacy in the same way and still have done very different things with it.

The desire for deeper understanding of the Ursuline heritage and the founding spirit of Angela Merici led twenty-four of the College's Ursuline and lay trustees to initiate and participate in a three-day pilgrimage to northern Italy in 1995. They were led by an Ursuline who is knowledgeable of the pertinent historical, cultural, and geographical background to visit Brescia, Desenzano, and other significant sites in the life of Angela Merici. During this trip, the trustees traveled with other trustees who are Ursulines. They found hospitality with Ursulines and members of the Company of St. Angela in northern Italy. They heard stories of Angela's life, vision, and her formation of the Company while standing on the ground where these events occurred. The written accounts of the meaning these trustees shared with others upon their return convey the unusual and spiritual Ursuline connections these men and women experienced. Two lay trustees combined their reflections and wrote how the future of the College would change as a result of this bonding experience with Sr. Dorothy Ann and the other Ursulines:

Future communication...will inevitably be enhanced by our increased comfort with and respect for one another....she (Angela) came alive for us....We appreciated the varied influences on her and her ability to grow and develop, and to work with and aid all manner of people....We were also reminded of how realistic Angela was in recognizing the probable need for future change and the brake on it which she imposed: 'do it with prudence, after taking good advice.'

The Long Range Planning Committee of the Board of Trustees has had a sub-committee on Ursuline heritage for some time. This group asked questions about Angela, Ursula, and the Ursuline foundress of the College, and became much more self-conscious of the Ursuline tradition in recent years. Dorothy Ann stated that the pilgrimage was very formative for them but it's a challenge to find contemporary ways to fulfill a greater need to talk about Angela to lay collaborators. There is a need to demonstrate to them that Angela is contemporary and that her spirit or charism is at work in the current work of the College. Other Ursuline presidents and educators help bridge that gap for Sr. Dorothy Ann as they share across congregational and geographical Ursuline boundaries.

We need to find new and different ways of expressing the message and spirit of Angela for today's...collaborators and it's not easy to do....But to a man and to a woman, they (the trustees on the pilgrimage) were profoundly affected by the trip. As a way of bonding, it was incredibly good, and as an expression of what this is we're all trying to do.

In each of these breakthrough experiences, Sr. Dorothy



Ann recounted ways she discovered new meanings in the often-heard words of Angela Merici and in the revolutionary ideas the Ursuline foundress was able to enact.

I consider what I was thinking of doing (in the School of New Resources) was no more radical than what Angela did. In fact, it was probably far more shocking to people of her day when she took the steps she did.... What she'd done all her life probably alienated people. The last steps must have been an affront to a lot of people. All this helped me feel closer to Angela and her spirit. The more I got into the business of making decisions and moving the institution along, the closer we all came to understanding Angela...and what all the founding inspirations meant, and what we were to do with them.

In one conversation, Dorothy Ann stated that Angela was ultimately able to fulfill her vision because she stayed close to people. Sr. Dorothy Ann's stories of her earliest years of the presidency and the ways her decisions alienated people, especially other Ursulines, reflect the opposite of her situation today. These stories continue to be replaced by experiences of warm and friendly associations she and her colleagues shared in this study. She has endeared herself to many people, people feel close to her, and the Ursulines hold her in high esteem. One faculty colleague told of the very deep and personal concern shown him by Dorothy Ann during some very difficult life situations.

Sr. Dorothy Ann values respect for people, deals with them honestly, and gives a personal level of support, contact, and communication. That's one reason most people respond to her so well. There's an honesty

and a commitment to respecting people and honoring people that comes through. I've seen that repeatedly myself in many circumstances over the years, for example, when I was having difficulty raising my children. She is interested in how people are doing and what's happening on a human level.

Another interviewee stated that people often show gratitude for being able to spend just a few minutes with Dorothy Ann, giving her an almost celebrity status. She has a wonderful ability to be at your level and make you feel comfortable. One trustee stated that her greatness is that Dorothy Ann "allows others to flourish. When someone has a good idea, she takes it and makes it happen." She sees gifts others have and helps them discover how their talents can develop and serve the mission of the College. People who are empowered by her seem to want to empower others.

A senior administrator noted that she and the other vice-presidents feel close to Sr. Dorothy Ann. She always asks about their families and they feel comfortable sharing personal struggles with her and seeking her counsel. A trustee commented that Dorothy Ann is extraordinary in her availability to so many people, even the traditional-aged students who look to her as someone who has "warmth, caring, and stops to talk with them, and knows who is in leadership positions; she attends everything in the College." This trustee stated further that Dorothy Ann is a wonderful community member among the Ursulines, always present at their meetings and other gatherings. "The

community is very supportive of Sr. Dorothy Ann because she's so supportive of them." Perhaps it's in her longevity as president and her consistency in leading the College that Dorothy Ann has proven to be the right person to move the College toward the twenty-first century with innovation and courage. Dorothy Ann stated that:

Angela's breakthrough came not out of a revolutionary sense but of a real confidence in the Spirit and being led by the Spirit which came out of a deep sense of faith, prayer, and I think, a great ability to understand her circumstances. That, for me, came because she stayed close to people.

Dorothy Ann stays close to people, not out of needy desperation, but out of that same charism, that same faith and prayer, that same understanding of late twentieth century circumstances that help her to lead and to empower others to lead. She contributes much of that understanding to her on-going interaction with other Ursulines in her international community. Her status as the only woman president of a post-secondary institution on the official United States delegation to the United Nations Fourth World Conference on Women in Beijing affirmed her leadership on behalf of women. Her contributions, recognized by other educators, by government leaders, and by her own community, continue to serve the needs of the times, a parting wish of Angela Merici.

If, according to times and needs, new rules should be made, or any change introduced, do it prudently and with good advice....If you carry out these and similar things

faithfully as the Holy Spirit, according to times and circumstances, will guide you, rejoice and keep up your good resolve; for a great reward is prepared for you. (Turlino, 1985, p.109)

## Conclusion

The individual stories of these three Ursulines contain sketches of the tapestry of Ursuline leadership in higher education in our times. Each of these women presidents understands and enacts the charism of Angela Merici in her own way as lived experience. Colleagues from each institution revealed some ways that their president conveys her understanding of the Ursuline charism to them, personally and professionally. The words and works of Angela herself find new interpretation and meaning in the actions of these women on behalf of Catholic higher education, particularly for other women. Anne Marie, Ellen, and Dorothy Ann stand on the broad shoulders of all the Ursuline presidents and educators who preceded them. Each one contributes new understandings of the special nature of their shared charism with those they serve. In chapter five, the cross-case analysis will highlight some understandings of the charism found in all three presidents' leadership, ways in which all of them embody and pass on this legacy.

## Chapter V

### Cross-Case Analysis and Interpretation

And above all, obey the counsels and inspiration which the Holy Spirit unceasingly sends into our hearts. We shall distinguish his voice more clearly in the measure in which our conscience is purified and spotless, for the Holy Spirit, according to the words of Jesus, is the one who..."teaches us all truth." (Turlino, 1985, p. 41)

Over the years that Sisters Dorothy Ann, Anne Marie, and Ellen have lived the Ursuline way of life, they have constructed a personalized and unique knowledge of the Ursuline charism. During the interviews, both the presidents and their colleagues attested that the charism is operative in the ways each president enacts leadership at her respective institution. Each president expressed a "sense of Angela" guiding her in leadership and benefitted by the opportunities she has had to develop deeper insights into the charism. These insights have come from Ursulines across the centuries and throughout the world whose "collective past we unconsciously carry" (Puzon, 1992, p.1) and seek to share "in company with others" (Puzon, 1992, p.5). In the cross case analysis that follows specific influences on the expression of the charism and the fundamental ways these presidents enact that charism are explored.

## **Influences on the Expression of the Charism**

Values, symbols, rituals, and personal experiences--some similar and others very different--for each president in the study have influenced her understanding, interpretation, and expression of the Ursuline charism. Three values emerged from the interview data as shared influences on the leadership of these three women. All three presidents expressed the importance of their commitment to their Ursuline vocation, to a sense of community wherever they are, and to the gift of discernment as a way of living. A variety of symbols, rituals, and personal experiences also influence the ways charism is expressed by each president.

Commitment to vocation. All three presidents value "being Ursuline" and belonging to a particular congregation, "a shared enterprise" (Puzon, 1992, p.9) of Ursuline women from whom they received their formation. Ellen stated that being an Ursuline is "like a match" of who she is as a person, coming out of her family of origin and its values. Dorothy Ann described herself as acting "out of what I see myself as," namely, "out of this gift of an Ursuline vocation." A faculty member at the College of New Rochelle stated that being Ursuline is a "key part of how she (Dorothy Ann) is perceived and what her values are....She's an Ursuline and people don't forget that." One of Anne Marie's vice-presidents shared that Anne Marie

"reminds all of us...that there's a heritage that we're perpetuating...a common heritage we ought to share, common values with the Ursulines and their foundress." Anne Marie indicated that she couldn't remember not identifying herself as an Ursuline because of her family ties and being taught by Ursulines in high school and college.

Anne Marie, Dorothy Ann, and Ellen were not born with the Ursuline charism, nor did its bestowal at Baptism automatically give them an aptitude for its recognition and understanding. Like faith, any charism must be nourished in order to mature and remain vibrant. These women learned to recognize and are still constructing fresh appreciation and images to name what they understand and experience as the Ursuline charism. This learning began in each one freely and naturally, and perhaps most deeply, in their Ursuline formation and community life. Each of these women is an Ursuline, not by any external identifiers, but by the life each lives and the service each gives as women inspired by Angela Merici and sharing her charism. Religious life in community is a means of answering their call from God.

These women talked about "a common Ursuline heritage, "a sense of Angela" in their daily lives, and referred to her influence in such words as "I think Angela would...." Each refers to an international and intercultural understanding of Ursuline history, constructed particularly through her own congregation's foundational lenses. Ellen

referred to the Englishwoman Julia Chatfield, the foundress of the Brown County Ursulines in 1845 and a member of the French Ursuline community of Boulogne-sur-Mer (Ursulines of Brown County, 1985). She was an artist whose love of beauty is at the "heart of who we are as a local Ursuline community." Dorothy Ann stated that her high school teacher, Mother Terese Challs, was "the epitome of Angela" because she had "a whole, expansive view of life," "treated us like adults" and would ask "what you thought." Anne Marie's novitiate director, Sr. Anna Margaret Gilbride, now serves as assistant to the president. It was this director who inspired Anne Marie with a "great devotion to Angela." Oral histories shared by elderly Ursulines in the congregation gave further insight as Anne Marie's formation into the Ursuline way of life continued.

Their construction and understanding of the Ursuline charism did not cease when these three contemporaries made their vows as young women. Lifelong learning would become their experience as Ursulines. Like many other United States women and men religious, these women found the call of Vatican II to return to the spirit of the foundress to be a revolutionary deconstruction of religious life with subsequent and continuing reconstruction to our day. Each congregation's response called for an individual commitment to much study, endless meetings, and countless experiments to reframe the monastic life into a more apostolic one.



More profoundly, the spiritual and interior renewal, liturgically and sociologically within the Church, brought new insights and new constructions of the understanding of the Ursuline charism in the lived experience documented in new constitutions for their congregations since the 1980s.

Dorothy Ann's lived experience of those changes is most dramatic since her initial formation occurred completely in the pre-Vatican Church and religious life. In order to effect these changes with some communal understanding, Sr. Dorothy Ann stated that "from 1965-1975 we traipsed up and down the province every weekend for province meetings discussing it all." It was a time of "turmoil, upset" and over time these "different periods forced us to come to grips with the Vatican call back to our Ursuline roots." For Dorothy Ann the new understanding that developed was "more interesting" and "much more congenial to an apostolic way of life."

In the twenty-five years since Dorothy Ann became president, all three of these presidents understand that learning about the charism of Angela Merici, in themselves and in others, is a "developmental task" (Puzon, 1992). This process occurred best for them in on-going congregational formation and through inter-congregational, especially inter-Ursuline, experiences. Ellen's "first real understanding of the Ursuline charism" happened when she first articulated it in her diverse living group of women

religious. She recognizes it operative at her sister Ursuline colleges, for example, in the Ursuline Studies Program at Ursuline College and in the School of New Resources at the College of New Rochelle and "in the commitment both (colleges) have to women." Dorothy Ann finds it "reassuring and strengthening that there is:

a greater sense in the last five years of the connections between all the Ursulines in the United States. It's a great breakthrough to find people not of the Roman Union, not of the Eastern Province, who understand Angela and can talk about Angela and the legacy in the same way and still have done very different things with it.

Anne Marie stated that she's found great inspiration in Ursuline "exchanges beyond" her community through such gatherings as the North American Ursuline Educational Services (NAUES) conference and the convocations of North American Ursulines held periodically across the continent. Even more personally, she has experienced wonderful conversations with other Ursulines who are college presidents about the charism and finds their association "mutually supportive with a natural sense of shared interests, concerns, and values."

Commitment to community. Another common value that these women expressed across the interviews was a sense of sharing with others their life and mission. This sense of community was expressed as a value lived in and beyond their Ursuline congregations to the building of community on campus that the presidents foster. Dorothy Ann stated

the belief that Angela had "a great ability to understand her circumstances...because she stayed close to people." It was easy to observe that Dorothy Ann stays close to people, especially her vice-presidents and trustees. One of the vice-presidents at New Rochelle commented that Sr. Dorothy Ann personally guides them with an interdependence that comes from working with all of them for a "long period of time." Dorothy Ann shared vignettes about each of the four vice-presidents, most of whom have been in their positions for over ten years. She shared stories about their families and interests which clearly indicated long and close interpersonal as well as professional relationships with these men and women.

This closeness spills over into what one faculty member described as "an acceptance and enormous respect and support for people at the College of New Rochelle....There are strong ties and are, in one sense, part of the Ursuline mission that the College is an expression of." Members of the Ursulines at New Rochelle stated in unsolicited conversation that Dorothy Ann "listens to individuals as if that's the only important person and thing to do."

One vice-president described how broadly this sense of community impacts the mission when she described the ritual of the annual orientation programs for new employees and new trustees. Each new person is asked to speak briefly about his/her reasons for coming to the College of New

Rochelle. "They always say how welcomed they feel" here.

Sr. Dorothy Ann speaks to them about the Ursuline heritage and St. Angela. After they hear her tell this story, "they bond and it's no longer just a job." The vice-president continued:

People come away feeling inspired, very connected, knowing this isn't just a job. It's a commitment. You're going to do 150% if you can. I think that's how most people at the College feel about this institution and it starts at the very beginning.

Anne Marie recalled having an early sense of her Ursuline community expressed through the mentoring relationship she enjoyed in her congregation "at critical periods" in her early years as an Ursuline. The congregational leaders discovered leadership abilities in her and gave her opportunities to develop and practice them through higher education and ministerial experiences. Anne Marie seeks to do the same for other women through the life of community in the College setting.

Ursuline College and the Ursuline congregational offices, the retirement center, infirmary, and other related facilities share the same grounds and some of the same buildings. This proximity forms the basis for much mutual consideration, interaction, and support between the two institutions and their leaders. In the spring of 1995 a crisis joined the two into a new level of community when one of the Ursulines was molested and murdered near their community buildings in a wooded area that joins the

property on which the College sits. During the days and weeks that followed, the college students and lay faculty and staff became "community" to the Ursulines, especially those at the College that they knew best, reaching out to the sisters in sympathy and compassion. Anne Marie spoke much later to the collegiate assembly about this experience. The faculty and staff had, by their teaching and their example, formed a "community of leaders" in their students who, in turn, took the lead to help others who were in need.

As president of Ursuline College Anne Marie seeks to build community chiefly through the structures of the normal schedule and academic activities. Community is a value she alluded to during the interviews but more openly puts into practice by her actions of "hospitality and graciousness" toward all. Regular events are scheduled which lend themselves to developing a spirit of community on campus, such as semi-annual institution-wide meetings, an opening Mass of the Holy Spirit followed by a college-wide picnic on the grounds, and a monthly sherry social hour for faculty and staff late on Friday afternoons. Such gatherings and celebrations are frequent at Ursuline College. One vice-president commented that at Ursuline people "celebrate every little thing publicly" and there are many "experiences to bring the community together to build a spirit of community."

Anne Marie promotes academic programs and activities within the College that foster mentoring and community service relationships. After the tragic murder episode, Anne Marie "talked to people (on campus) about what they had done individually and as a community in mentoring and modeling leadership through the tragedy." She has initiated mentoring programs between alumnae and prospective students, and between alumnae and students engaged with them in professional internships. Sr. Anne Marie also serves as a mentor on a regular basis to other leaders working toward higher degrees in student and academic services.

Finally, Anne Marie promotes a sense of community by her clear commitment to community service in the College, in the region of northeastern Ohio, and beyond. The gift of her own leadership, time, and energy to many community-based boards and commissions is an example to others that she deeply believes in the value of community outreach and the sharing of one's gifts. She noted a particular "concern for the education of women as they affect society and make a difference" through their service to others in class experiences and requirements, through campus ministry activities, and through a variety of community-based and professionally-oriented volunteer programs, such as Habitat for Humanity and Hospice. Anne Marie admitted that she has "pushed to integrate service into the curriculum" at

Ursuline College as an expression of the value of building community wherever one finds oneself.

Ellen stated that her congregation in Brown County, Ohio holds a "less institutional image" of itself than some others, a reality that she finds energizing. Her group of Ursulines has "no congregational mission statement...no strategic planning...we're more right-brained." Ellen described her community as "creative," "artistic," and "generating life that constantly recreates." Ellen reflected that "in community people share values about ministry and consecrated life. Community can empower people to be best themselves and to empower others."

Several Brown County Ursulines live on the campus and offer numerous volunteer services to the College. Chatfield students are frequent recipients of a local food pantry and used clothing and furniture store operated by one of the "retired" Ursulines. Without Sr. Miriam's assistance, many students in this Appalachian area would not have the support they need to stay in classes and take care of basic needs for their families at the same time. Other sisters create art that helps make the campus more attractive. These are just a few examples of the support Ellen receives from her congregation on a daily basis at the College. Such activities also speak volumes about community-building between the Ursulines and the local students and other citizens, no matter who they are. As a community, Ellen

stated that the Ursulines recognize what a resource they are "for students and staff" because of their "real groundedness in prayer and a solid spiritual life."

Ellen stated that Chatfield is a "community commitment to all the players" and Ellen believes that their planning process "made people be more collaborative as much as my leadership has." Ellen shared that she has "soulmate relationships with people about what really matters in life and what...community really means in its broadest sense: outside the Ursulines, outside Catholicism, outside Christianity. We are community in the sense that we are on the same life journey."

Ellen finds real meaning in this sense of "we" and puts it into action in many ways. She encourages interactions that call for "partnership" among the staff and looks for small but meaningful ways to show she appreciates each of them. These gestures usually surprise them but are certainly noticed and help create a spirit of appreciation in each other's gifts shared for the sake of the mission.

The Board of Trustees at Chatfield College is essentially "non-hierarchical and every person has something to give. They keep up with each other through me after they go off the Board. They are genuinely interested in each other's lives." Ellen reflected that the Board's caring attitude is also present in all the other internal



constituents at Chatfield. Ellen sets the example for this kind of personal interaction in relating. Her insistence that everyone call her by her first name and her requirement that employees "build community" in their positions at Chatfield College clearly indicate her values in this regard.

All three presidents in this study enjoy interactions and life away from work with members of their religious congregations. Their time at work, however, is intimately interwoven with "conversations," personal and family stories and problems, and acts of personal kindness shown to those whose lives they touch. The presidents and their colleagues who participated in the study agree that the time the presidents spend with others on and off campus often has a personal dimension and has great value. The public relations value of such concern is evident; the value of "kindness" and "remembering the little things that matter" to people goes beyond ordinary public relations. These personal, caring acts express a fundamental commitment that these women have to the needs of people. This pastoral response indicates an intuitive dedication each woman has to Angela Merici's advice to her daughters to build community wherever they are (Turlino, 1985).

Commitment to discernment. In addition to Ursuline life and the gift of community, these women also value discernment as a gift that leads them to obedience to the

truth in their lives and in their leadership. One example of discernment is common among them. Not one of the women in this study had the desire nor the ambition, much less a career plan, to become a college president. Two of them were secondary level educators; one was very content as a history professor and later as Dean of the College. One had an earned doctorate, a second finished her doctorate during her first two years as president, and the third holds master's degrees and an honorary doctoral degree. Each one spoke about her reluctance to hold the presidency, in spite of the fact that she recognized her own leadership abilities. It is phenomenal that these three women have combined service of over forty-six years of Ursuline presidency in Catholic higher education.

Each president provided her own rationale for her initial reluctance to become president. The commonality in all their decisions, however, was their religious commitment to obedience, expressed as a listening to the Holy Spirit in their own hearts and in the voices of their congregational leaders. This discernment process is one that these women have come to understand as integral to Gospel obedience. When each agreed to assume the presidency, it was not because of personal ambition, but because she felt a call to use her gifts of administration in service to others.

This recognition of the Holy Spirit as the Giver of

all gifts presupposes faith, a context shared by these women from their common understanding of the Sacrament of Baptism. Angela Merici shared this understanding by her recognition of the Holy Spirit's influence in her own life and in the lives of others. The fact that Angela spent forty years deciding when to start the Company provides some measure of comfort to reluctant followers. The vision Angela fulfilled by founding the Company of St. Ursula continues to flourish as that charism receives recognition by these women whose lives are dedicated to the same Gospel insight Angela espoused "to teach all nations." This legacy, particularized in the special Ursuline commitment to the education of women, is the "same energy" these women find in themselves and in one another as colleagues. Later in this chapter, there is further discussion of the value of discernment as these women put it into action as leaders.

The valuing and practice of discernment is common to all three presidents, presumably because they have constructed a basic understanding and appreciation of this gift from their congregational formation and personal experience in making choices. They all mentioned the action of the Holy Spirit and the desire to do God's will in their lives and in their institutions. With a discerning heart and mind, one can know how to follow God's call, even when that heart is reluctant and also aware of personal

inadequacies.

Symbols and rituals. Symbols and rituals also help to shape the unique culture at each of these colleges and also to lend expression to the Ursuline charism. Some symbols noted across cases include: the names of buildings, such as "Brescia Hall" at the College of New Rochelle, "St. Ursula" President's House at Ursuline College, and "Chatfield Hall" at Chatfield College; and landmarks, including a larger-than-life sized statue of Angela Merici in front of Ursuline College's administration building, a sculpture of St. Angela on the front of Chatfield's administration building, and large stone pillars at the main entrance of the College of New Rochelle, one with bas relief of the laurel tree from the Ursuline coat-of-arms, the year "1535" and "Order of St. Ursula" inscribed, the other with the College's name and crest.

Rituals with Ursuline meaning also uniquely characterize the expression of the charism on each campus. At Chatfield College, every interviewee mentioned the graduation ceremony as the highlight of the academic year because of its meaning. Each graduate writes a paragraph or two expressing the value of her/his education at Chatfield. These stories are read aloud as that student receives his/her diploma. This tradition always seems to reaffirm the importance of Chatfield College's mission that education can make a difference in the lives of those who

otherwise would never have attended college. Ellen refers to this ritual as "the key community-building event" when most of the faculty, trustees, staff, students, graduates and their families are present. An alumna who now works on the College's staff described it simply as "beautiful" then later elaborated that:

There were seven of us graduates at the heart-shaped pond, seated where we could see the audience. I was so impressed to see fourteen board members and so many faculty there, more than the graduates. It became very clear to me how important the mission (of Chatfield College) was to them as well as to me, to be present to me. It was the first time I realized how much support I really had.

One ritual held annually at Ursuline College is of a much quieter nature, a kind of memorial service for Dorothy Kazel, a Cleveland Ursuline and missionary martyred in El Salvador in 1980. Sr. Anne Marie stated that this ritual honoring Dorothy and the poor she died for is part of the College's Advent celebration. On December 2, the anniversary of Dorothy's death, single white candle-like lights are illuminated in every window of the College and white luminarias line the main entrances to the buildings until the end of the Christmas season.

In addition to the new employee orientation at the College of New Rochelle held semi-annually, it is also a custom to have a subcommittee of the Board that is responsible for maintaining the Ursuline heritage of the College. It is from this committee that the idea of a

trustee pilgrimage to northern Italy became a reality. Through their efforts, consciousness continues to be raised about the meaning of the charism in every decision made by the trustees.

Each president mentioned symbols and rituals that are particular to her College's culture. These examples invite some reflection, or perhaps curiosity, on the Ursuline rootedness of the institution and the College's unique public expression and interpretation of that tradition. Students, faculty and staff, and trustees become involved in many of the symbols and rituals, find them meaningful, and develop a sense of the common culture they share with the Ursulines in the ministry of higher education. These women provide the articulation and interpretation of the symbols as part of their leadership responsibilities.

Personal experiences. Personal experiences of these three presidents also influence their unique expression of the charism on each campus. Dorothy Ann's longevity as a college president in one institution provides a notable example. Her stability in this leadership role enabled her to establish continuity in her staff and depth to the Ursuline nature of the College. As the number of sisters on the faculty declined dramatically and no other sisters joined her in administration, Dorothy Ann had the ability to choose her closest colleagues and work closely with them in ways that have created similar longevity of service and

commitment to the mission at the College of New Rochelle. One of the vice-presidents verbalized her understanding of the charism under Dorothy Ann's leadership:

We know about Angela from Sr. Dorothy Ann and from the College's history and community, a statue or whatever is there. But there is a lived experience. She (Angela) was a real woman living in her society and giving service to society by her belief in women. Our work is very closely associated with the work of St. Angela. I don't think that's an accident. I think Sr. Dorothy Ann thinks like that.

This vice-president continued to speak of this longevity as a "phenomenon that's all around me" at the College of New Rochelle. "Service is definitely a key, being the most you can be and encouraging others." A faculty member stated that the longevity of the administration working as a group together has built a "sense of common identity and character of the College community, a sense...that the College has an identity and mission that is very special."

The same faculty member reported to one of the vice-presidents whom he stated is "close to Sr. Dorothy Ann and reflects her same values." There is a certain "culture at the College of New Rochelle that's shaped very greatly by the Ursuline traditions and heritage." More personally, the faculty interviewee shared that, in his own long-term association at the College, he has been "very much shaped by the Ursulines," and as a middle-aged Protestant male feels he has "become one of the Ursuline boys." Such an

intimate, longterm relationship is typical of those Sr. Dorothy Ann's quarter century of service in leadership has nurtured at the College of New Rochelle and in her broader sphere of influence in Catholic higher education.

Anne Marie served many years as teacher and administrator of Ursuline secondary education for girls and subsequently did her master's research on the developmental tasks of young women in high school. These experiences seem to form a foundation for her enthusiastic commitment to women's higher education at Ursuline College and beyond as president. She recalled having a "sense of how Angela would look at the young woman in many settings at the high school who came from a real mix of backgrounds, experiences, and classes." With other Ursulines working together there for sixteen years, Anne Marie noted there was:

a lot of energy around being creative and having a certain spirit in the institution of people working together and helping young women develop a sense of self and the spiritual part of their lives.

This energy Anne Marie described as the "lived charism" or the something that "motivates" her and "others with whom you work." Anne Marie still imagines herself as a teacher and uses the same metaphor of energy to describe her current influence as president of a women's Catholic college. She understands the mission of Ursuline College as the common energizer that generates a lot of enthusiasm for her work: "Being an Ursuline and having a sense of Angela



and the strong threads in that tradition adds a whole different dimension to what I experience."

One vice-president at Ursuline College stated that no matter what service Anne Marie does now or later, "she'll devote the same kind of energy and dedication" to it. All three auxiliary participants at Ursuline College mentioned that Sr. Anne Marie shares this same energy with other Ursulines who work at the College. One of these interviewees learned firsthand "how dedicated...the nuns are to the education of women....service through education and hospitality come through in virtually every Ursuline I deal with." A board member at Ursuline College reflected that "the Ursuline influence" of a "nurturing and caring" education would not be the same on the campus without the "Ursuline commitment to service through education of women." Finally, a lay faculty member described an experience of working with Anne Marie and the other Ursulines at the College: "Helping others seems to be emanating from the Ursulines. It's a quality that's hard to describe but is contagious; it is something that, once you begin to grasp it, you want much more" of it.

Ellen stated that her experience has taught her that the heart of the Ursuline charism is understanding how to "balance between service and the consecrated life." She mentioned numerous times in the course of the interviews that these "two streams have always been there in her

choices about administration." The tension for her is "how to do administration" with all its demands on one's time and energy, "and still be faithful to my own contemplative life."

In hindsight, one ministry experience in the Catholic schools of a diocese in the South taught Ellen a new dimension of this tension. The misuse of her talents and time in that position taught her how to BE, how to take the extra time and use it for her creative and contemplative stream. It was a "struggle" but, once she decided to accept the time as a gift, it became more valuable to her. During the following year, her first at Chatfield, with a deficit and the "hard and demanding work of strategic planning," she realized how fortunate those diocesan days had been for her. Ellen reflected that a healthy contemplative life gives her the inner "resources to give in return" during the work day. She believes if Angela returned today, she'd ask hard questions of her followers including: "Can you find that balance between your own consecrated life and your ministry?" The experience of not having the two streams in balance was a valuable life lesson for Ellen. The struggle and commitment to both streams help her "to keep doing it (the work) day after day."

Anne Marie, Dorothy Ann, and Ellen each described unique personal experiences that have shaped who she is as a person and how she interprets the Ursuline charism. Their

educational and professional experiences prepared all of them to be teachers, an activity popularly associated with Ursuline ministry since Angela Merici's day. Two of these presidents did graduate studies in administration but not in higher education. Dorothy Ann learned administration by doing it, first as the chairperson of the College's English department, then as academic dean, and acting and interim terms as president. Dorothy Ann acknowledges that she learned some leadership and administrative theory by reading and attending conferences over the years.

Many other personal experiences have influenced the lives and expression of charism in these presidents. Notably, their experiences in local community living have been integral to their understanding, growth, and expression of the charism. Though unique for each of these women, it is apparent that each of their Ursuline congregations has been, over time, a strong value and support throughout their presidencies. This particular and very personal dimension of their lives was neither solicited nor freely shared in the interviews. Each woman shared reflections during the interviews that revealed what life experiences have taught her about herself, her vocation, and her ability to be an academic leader.

Their commitment to the Ursuline vocation, to community, and to the process of discernment are three values shared by these women that influence the way they

express the Ursuline charism. Each of them initiates and participates in rituals and symbolic actions and has some very personal experiences that also influence the expression of the charism in each institution. Next follows an analysis of the ways these Ursuline presidents enact the charism.

### **Enacting the Charism as President**

Out of their common Ursuline heritage and separate ways of constructing and interpreting it, the charism of Angela Merici is present in the ways these college presidents enact or live and share that gift. The respective institutions form three very different cultures in which they lead. These differences, however, are bridged by the ways that these women enact the Ursuline legacy in their leadership. In the cross case analysis of interviews, four constructs seem to form, in varying degrees, the common denominators of the Ursuline charism as enacted by Dorothy Ann, Anne Marie, and Ellen. These constructs are quality of presence, a positive attitude toward change, respect for every person, and a spiritually-integrated life.

Quality of presence. "Be kind and compassionate towards your dear children. Endeavor to act purely out of love of God and out of zeal for souls" (Turlino, 1985, p.65). The Italian text for the first four words of this quotation from St. Angela's Counsels is "siate piazzevole,"

literally "be like a piazza" (Buser, 1990, p.8). The image of the piazza used in this advice from the foundress must have grown out of her normal life experience. Angela was fully present to all who came and went through the bustling, open courtyards around fountains in the city of Brescia where she lived most of her adult life. The Italian Renaissance piazza provided a common place to gather, to hear the news or simply to converse, to discuss life's meaning, or to watch people. The original use of the image in Angela's writings provides the more colloquial translation to "be kind and compassionate" without distinction. The command to love does not discriminate but is inclusive of all who come, a behavior that Angela modeled for her followers.

A faculty member at Ursuline College observed "an immediate response" in a public setting "to Sr. Anne Marie's presence" in the room. Others "saw Sr. Anne Marie enter and immediately came to her" with "greetings of respect, genuine friendship. She sought others out as well....She was very interactive with a large crowd of individuals." The faculty observer at the event explained further: "Clearly the depth of conversation indicated this was not just a social 'Hello' but rather individuals who...had great respect for one another." On campus this interviewee has observed:

and been a recipient of her (Sr. Anne Marie's) genuine hospitality. She is sensitive and cares about people. That's

demonstrated...where she's equally gracious to the person from the inner city who appears to have limited means as she is to the more affluent individual.

Sr. Anne Marie "has a great ability to be a caring person, to show the human side." She's "gracious" and able to interact warmly and appropriately "with heterogeneous groups and individuals."

Another colleague of Anne Marie's stated that the president is "most concerned about hospitality" and initiates many opportunities on campus "to build the spirit of community." Anne Marie takes great interest in providing both formal and informal arrangements for people, often personally preparing for their enjoyment and comfort while visiting the campus. A board member noted that "one thing always recognizable on this campus is hospitality."

One of the Chatfield College trustees made a similar observation about Ellen's presence to people. You can see "Ellen in any group and she seems to know everybody by name." She is "a people person" and "most feel they can talk with her over whatever difficulties there are." Students accept her and "have a respect for her but not one of distance." Faculty, trustees, and staff feel this "same kind of openness" with Ellen. She has an "ability to work with normal citizens and get the same kind of response you want from those who may be CEOs of corporations." Even more remarkably, this trustee noted that Ellen has the "ability to maintain a friendly relationship" even in difficult

situations of dismissal from the College. This latter characteristic of being present to people certainly goes beyond personality traits.

Several interviewees commented on the depth of relating with many persons that Ellen seems to maintain. One person said that "she (Ellen) saw things within me I didn't see in myself." Ellen has a "personal touch" and "taught me to be more personable." She "challenged me to grow in ways I never would have." As president, Ellen remembers "things that are important" to others and "acknowledges" them in some way. She makes it a point "to be there" at times when people are gathering, often bringing a pot of soup to share at lunch, or offering her presence in some other "gracious, creative way."

Ellen noted that it's a struggle to "balance the quality of presence she was introduced to in North Carolina." She sees the campus as a "hub that brings faculty and students together" much like she imagines Angela and others "coming together" at the piazza to support one another and share information about their ministries and families. The founding women of her community "responded to a need that didn't have to do with organizing a structure" but "had to do with a quality of presence." Ellen conceded that "charism definitely influences my interactions with people." If a leader portrays acceptance, people have "the joy of discovering

and of participating in" a particular religious charism on their own.

Some of Ellen's companions on community-based boards, such as the United Way, from time to time have asked Ellen questions about her consecrated life and what it's like. Her honest responses help them and her to understand "what community really means in the broadest sense...we're on the same life journey...we can support one another and challenge one another to faithfulness." Ellen summarized this type of interaction as key to her commitment. These relationships have "as much to do with my Ursuline presence as does being connected to an institution....Ursuline presence is much more of who you are than the mission of the institution at which you work."

Sr. Dorothy Ann has a "long history of recognizing and sharing peoples' stories" by her presence at the College of New Rochelle. A faculty member observed that she has a "consistent expression of how she deals with people in any group." Dorothy Ann has a "level of empathy, of interaction that's genuine and real." A vice-president stated that Dorothy Ann fosters a spirit of cooperation internally "where each group looks to support and enhance...each other instead of tugging at each other" for limited resources. Everyone in a crowd wants "to get to her, talk with her...share with her their personal lives." One of the trustees at the College concurred: "She's interested in



people. When she talks to them they feel they do know her." She gives "time to people to listen to their concerns and interests." The experience this trustee had on the Board pilgrimage to Italy provided new insights into Dorothy Ann's openness to people. Dorothy Ann encouraged the "being together and sharing" the experience of Angela with lay trustees that "made the trip" more meaningful.

When unpleasant or hurtful situations arise, Dorothy Ann has great "support for the persons involved. She makes a real effort to heal wounds and deal with feelings so that people come through (the situation) with their dignity very much intact." Dorothy Ann humbly stated that: "the way I interact with people is a result of all it means to be an Ursuline" and that the Italian pilgrimage of Ursulines, lay men and women trustees, Catholic and non-Catholics, was "a wonderful experience of each other as a community....As a way of bonding it was incredibly good and, as an experience of what this is we're all trying to do."

The attentive presence, the kindness, and the deep commitment to genuine personal relationships these three presidents demonstrate are highly evident in their lives and work. The interest that they show in each person's life and growth and the hospitality others feel when they are with any of these women endear them to the people that they serve. Even though their schedules are predictably demanding and crowded, they all have time for the

unexpected phone call or office visitor who needs to share a family event or ask for prayers. Doors to all their offices remain open, a clear invitation for such interactions. Each president seems to have the wisdom to see such interruptions as opportunities to serve, to see beyond the immediate situation and into the hearts of those who come to visit them.

Perhaps the inscription on a plaque awarded to Sr. Dorothy Ann on April 15, 1980, by the New York State Commission on Independent Colleges and Universities could be applied to any of these Ursuline presidents whose unique academic piazzas are crowded but pleasant and challenging places to be:

To a patient and gentle sister of the Order of St. Ursula who has won the hearts and minds of those privileged to share her company as trustees and Chairperson of the Board....She brought out the best in us because she gave the best in herself. Governors and chancellors, cabinet officers and Nobel Laureates, corporation executives and labor leaders, are among the legion of admirers who heed what Dorothy Ann has to say because invariably "the lady makes sense."

Positive attitude toward change. Another common way these presidents enact the Ursuline charism is through their positive attitudes toward change, particularly change that involves growth, maturation, and "moving forward" in the mission of their respective institutions. Almost unanimously, all the interviewees cited "moving forward" as a dynamic expression of the president's optimism and

encouragement to "try the new." It is not surprising that adaptability is a virtue or expression of the charism found in these leaders. Angela's own last words in the Testament included her philosophy of change, often quoted among Ursulines. Angela directs her followers to keep her directives "with diligence. And if, according to times and needs, new rules should be made, or any change introduced, do it prudently and with good advice" (Turlino, 1985, p. 109). These words are an inspiration and a source of courage to these presidents who often deal with great risk and significant pressures to make necessary changes.

Elsewhere in this study considerable reflection has been made regarding the near revolutionary changes that occurred in the Roman Catholic Church, in religious life over the last thirty years. Frequent change, perhaps not always revolutionary but habitual, occurs in academe as well in the 1990s. It is not pertinent to this research to document these changes, only to highlight the spirit with which these three women presidents deal with change as a fact of life.

Dorothy Ann has a "fundamental sense of adaptation, to move with the times and keep essential values." She takes these essentials and adapts them "to new situations, to new times...to shape, revise, update (them) to see how (they) can serve the present and move into the future." One faculty member stated that Dorothy Ann changes "in line

with the mission" but adapts so that the College of New Rochelle doesn't "collapse or undergo the kinds of changes other institutions have been forced into." A vice-president at the College commented that Dorothy Ann does not only react to external forces as a way of changing. She's "always thinking ahead" and on "the cutting edge of change," a quality that Dorothy Ann seems to share with the College's foundress, Mother Irene Gill, who started a Catholic college for women "when women could neither vote nor have their names on such a document of incorporation" (Schleifer, 1994, p. 9). Dorothy Ann encourages and pushes her colleagues to "stay ahead of the times, to think big, to do more." She has a "can-do attitude, take the risk, try it...forward thinking, which I think is a strong Ursuline" quality.

Sr. Dorothy Ann's experience at Beijing has made others aware that women are leaders "who can manage change, direct change, and improve the world." According to one trustee, Dorothy Ann has the "gift of being able to meet people's needs and to see a different way to do things." Once she sees "where the need is," that's where she goes. The president herself stated that changes are made to fit the broader reality. For example, when the mission statement was ultimately changed to reflect all four schools, not merely the College of Arts and Sciences, governance and administrative changes followed more

naturally and were more acceptable to the faculty.

Ellen Doyle's attitude toward change also embodies a "moving forward," even when she encounters a situation where it is a "challenge...not just to move forward" on her own. When her deep commitment to collaboration is confronted with the urgent need for change, it would be easier to by-pass the process. She stated that everyone on the staff knows their part in creating changes in their action plan and "owns" that part. Her task is to be "singlehearted" and ask the question "Why are we doing this?" When Ellen hires a new staff person, her "expectations are high," a fact reported by most interviewees. She asks them to grow in their job and to build community, requirements with built-in change components.

A trustee finds Ellen's adaptability more related to persons than circumstances or events. "She can relate to (everyone) regardless of their age or personality." Ellen's adaptability to one of the faculty members is evidenced "in her creative problem-solving...she has more solutions to problems than anyone I know." She uses processes with her constituents to make change by involving the players. This is particularly true in meeting the challenge of a crisis situation. For example, when there was a \$100,000 budget deficit one year recently, Ellen met with the staff and asked them to help her find creative solutions she could

present to the Board without anyone losing a job in the process. The outcome was that the budget that year was balanced with a surplus. Here Ellen models the use of "prudence and good advice" of those whose work will be most directly affected by the budget shortfall.

Sr. Anne Marie's attitude toward change is often based on balancing the two principles, what is fair for the individual and what is best for the common good. One vice-president noted that Anne Marie has grown in her "flexibility in dealing with people." She is "consistent in communicating her belief about standards and fair systems" which "doesn't always win her friends."

A trustee of Ursuline College stated that Sr. Anne Marie has demonstrated great adaptability by her efforts to make the College "relevant to the market situation...and what the market will embrace." Like other Ursuline groups, Sr. Anne Marie and the Cleveland Ursulines "certainly have guided their service to education and adapted themselves to many different cultural situations to provide a very important service." A faculty member described a situation when something different had to be done. Sr. Anne Marie adapted by changing her vice-presidents, changing administrative roles, or support services to help students. The faculty member elaborated that Anne Marie has the ability to "adapt to various situations at various times." She is "open to new ideas, will explore them, and implement

them if they seem to be in the best interest of the College."

Change is an expected phenomenon in any college president's life. Some changes are predictable; others occur as crises. Most changes these presidents experience, however, are planned changes resulting from carefully orchestrated gathering of pertinent data and strategies. These anticipated changes are often complex and impact many lives. In addition to the plan itself, these presidents wisely consider and give attention to possible reactions and legitimate human resistance to the change.

These three women seem to share an ability to create solutions to problems by involving others who will be affected by the proposed change. They use intelligence, creativity, and sensitivity as they prepare for and accept leadership in making changes. All of them mentioned the wisdom Angela bequeathed to look at the signs of the times and the circumstances as indicators of what changes to make, to take careful advice and, above all, to follow the Holy Spirit. They each depend on colleagues, trustees, and others to serve as experts and consultants regarding change. Planning committees are a part of each campus organizational structure, a sign in itself that each of these presidents regards change as a positive way to grow and develop as a person and as an institution.

Respect for every person. The context of a

congregational mission to educate others, especially women, provides the context for the way these three presidents enact the charism with a deep respect for every person. The mission of teaching the Gospel message is more than words to these women. It is for them the "flesh and blood" found in their hearts and in the hearts of those who share their ministry of higher education. This dynamic interaction with many different individuals is enacted in these women's leadership in that mission by the way they treat other persons, a value Angela Merici taught as essential.

I beg you to take care of your daughters, having each and every one engraved in your mind and heart, not only their names but also their situation and character and every detail about them. This will not be difficult for you if you enfold them with heartfelt charity....If you do this, it will be impossible for you not to have every one of them firmly fixed in your memory and in your heart. (Turlino, 1985, p.96-97)

In the words omitted in this quotation, Angela Merici compares those who will lead her Company to mothers caring for each of their children, even if they have "a thousand." Each one is important, has needs, and deserves respect. Evidence across cases in this study suggests that these presidents demonstrate a remarkable awareness of the dignity of each person as if each is "engraved in her heart." The evidence is manifested in three ways by all three women: their treatment of individual persons, their assumptions about decision-making, and their open dependence on the Holy Spirit to provide the gifts needed



to fulfill the mission of the colleges.

These presidents routinely call forth the gifts others bring to their work and affirm the beauty they recognize in individuals that fosters the common mission. One vice-president at Ursuline College stated that the individual "student and her development as an educated person are paramount to what we do." An Ursuline College faculty member noted that "giving an opportunity to individuals, taking responsibility to help them, and also helping them take responsibility" is what Ursuline College is all about.

Sr. Anne Marie has a great "loyalty and respect for the individual" even if she disagrees with that person. Anne Marie stated that the students and others at the College "become part of you," not just someone you care about but "out of a deep respect for who the person is and where that one is." In her more direct work with the vice-presidents, Anne Marie is concerned that each "grows in the job" and tries to "foster leadership in individuals so that their gift can make a difference." Sr. Anne Marie narrated one by one stories about each of her vice-presidents and ways each contributes his/her expertise to the Ursuline mission by the Ursuline connections in their past and in their gifts that are used in present service. According to one trustee, this effort results in "improved confidence and self-esteem of anyone involved with the College." There is a "recognition of the need to succeed as individuals" at

Ursuline College "for the purpose of helping others...do God's work."

Sr. Anne Marie noted that it's important for her to "start where the person is, see what (his/her) gifts are, and how they can be held against the needs of the institution." Each year at the Founder's Day dinner, the Ursuline College community supports and celebrates the gifts among them. Individuals are chosen by their peers to receive recognition awards presented to individuals whose leadership gifts were given in service during the past year, over and above their designated responsibilities. It is a way of "identifying gifts and supporting" their development, creating a "context in which people can best do what they do" and "to explore in more ways how leadership is really a service."

Sr. Anne Marie discussed the need she has to allow others to "star" on and off campus for their contributions, especially when they are "helping people see their role and opportunity to participate in the bigger picture," regardless of their individual job. Referring to student development, Anne Marie considers it important "to make it possible for those" whose gifts are "underutilized, even unacknowledged," to help them "become aware of and use their gifts for the needs of others." According to the definition of charism used in this study, the gift or charism is operative only if it is used for the good of

others. Consciousness of personal gifts precedes the ability to serve in this sense.

At the College of New Rochelle, colleagues see Sr. Dorothy Ann committed "to respecting and honoring" individuals, "dealing with them honestly," and with a "personal level of support, contact, and communication." Dorothy Ann is "interested in how people are doing and what's happening on a human level." A faculty member recognized Dorothy Ann's drive to give educational access to "those who've been shut out in various ways." This goal is motivated by her deep desire to allow others "to make the most of their own gifts." There is a "totally different kind of culture and mentality (at the College of New Rochelle) of how to treat people than (I've) found at a lot of other places where people are treated poorly." This faculty member further stated that: this is a "consistent expression of how she (Sr. Dorothy Ann) deals with people in any group." Similarly, a trustee at New Rochelle reported that:

The individual person's gifts are treated as real gifts and a great effort is made to treasure the uniqueness of those gifts and bring them to whatever potential... making it possible for the individual to take advantage of it....She really cares about the individual, gets to know them, can speak their language, make them feel important and that they are important to the College.

There is a certain "motherliness" in Dorothy Ann in the way she values "individuals and their uniqueness" whether the

person is an 18-year old or an 80-year old. "Valuing them takes different forms but it is paramount in Sr. Dorothy Ann's life."

Dorothy Ann is keenly aware that lay people are "key to the present and the future" of the College's mission. It thrills her to hear her colleagues publicly self-identify as an "Ursuline educator," to see themselves and their gifts as integral to the mission. Dorothy Ann boasted: "I work with a group of people who exhibit a great deal of talent for their jobs." She's not sure it'll be as important in the future for whoever is president to articulate the mission because "one can learn about, absorb, understand, and articulate the Ursuline charism and mission without being an Ursuline." In her vignettes about each of her vice-presidents, Dorothy Ann gave examples of this "adoption" of the charism as she discussed the importance of "getting the right people" with the needed gifts in those positions. Sr. Dorothy Ann recalled that one of the deans has identified totally with the charism:

On a feeling level....She understands there's a difference here. There is an emphasis on service, a spirit of treating students as individuals, and the way you deal with faculty and others. She can say all that and attributes that to the Ursulines.

Sr. Dorothy Ann summarized the way she envisions others using their gifts: "Education is the way to empower people to take their places and, for me, that's the most obvious expression of Ursuline service, though not the only

one." The leader's role is to "imbue them with the spirit of the institution and give them enough room to do what they do best." She believes that Catholic higher education has a "particular need" for Ursulines to be a part of it in order to "demonstrate" their faith in "God's gift to every human being."

Catholic higher education needs to "empower people to be more in control of their own lives." Dorothy Ann noted that it's the same quality Angela had in the 1530s:

To bring people into a situation where they know themselves and their great potential, know God's love for them, and that most of what they do or don't do is up to them, given the right insights and the right opportunities.

Most students who are underprepared for college work find education as that opportunity. Some have "never thought about themselves as having the ability to do" college work. The College of New Rochelle can "give them that confidence and ability but someone has to tell them that there's a way." Dorothy Ann's many initiatives have helped others discover their potential but no example is as powerful as her leadership in the development of the School of New Resources at its six campuses, giving higher education access to thousands of minority individuals especially, who are discovering their gifts to succeed in obtaining a college degree and to use it to serve others.

Ellen also has a talent for recognizing people's gifts and employing them to serve others through Chatfield

College. One trustee explained that Ellen takes "a good look at what's needed by Chatfield College" and finds the "right Board members" to meet those needs. She affirms their talents and visits them with an invitation to use their gifts to help further a very worthy educational mission. Ellen exhibits this same talent in her choice of individuals for staff positions. She has a "way of getting more out of people than an individual knows she has" to give. One of the faculty stated that Ellen "appreciates" the gift of the individual in everyone, an appreciation that goes deeper than an expertise or fulfilling a job description. "When you're recognized more as a person, you're more willing to give your gifts." This appreciation of uniqueness first attracted Ellen to become an Ursuline and it's a gift "she mirrors in her job."

A trustee reported that Ellen treats people in a "gracious" way, always allowing them the room and resources they need to develop their job skills. She believes that the "beauty of a person and the ability to express self" are special values Ursulines bring to the educational process. This begins "with a caring for the individual within" that she discovered as a student of the Ursulines, a concern she has not always observed to the same degree in her many interactions with other women religious. One incident Ellen described portrays how difficult this caring can be. A staff member gave her first oral presentation to

a committee of the Board of Trustees. She opened the floor for questions and they asked her some tough ones. Ellen reflected: "I needed to support her, help her pick up the pieces, intervene, and all that...,but she got through it and is the taller for it."

People at Chatfield College come to believe in their own beauty and, from student to trustee, find that "every person has something to give." Ellen noted that this recognition develops into a "spirit of simple gratefulness of faculty and students for each other." Board members and staff also discover that others "genuinely care" and have "sincere appreciation for each other" and their unique contributions to Chatfield's mission. Ellen stated that the culture there lends itself to people knowing each other and being known in this way:

Not many places have as a mission to serve a niche nobody else wants to serve and that's our niche. We're not trying to be all to all. There's a real appreciation for what it takes to do that. It fosters people who want to help and supports people who are doing it at every level, including volunteers.

Ellen attributes this spirit to the culture of Chatfield; but her own modeling of the dignity and beauty of the individual for the last ten years and that of the Ursulines who preceded her, deserves some credit. It is one way she enacts the Ursuline charism. She admitted that "a constant here is the demonstration of appreciation of existing players, their contributions, and real commitment

to enable that to continue." That's not always easy to do, especially when difficult personnel decisions must be made. Ellen found that she "had to come up with resources inside and outside" herself to make it work. Recognition of her own gifts and her appreciation of the gifts of others working together form that interdependence born out of a deep respect for the beauty of each person to accomplish such a special educational mission.

This sense of motherly charity exhibited in these women in no way creates a dependency in their relationships. Rather, this gift fosters what Angela envisioned as a mature, interdependent love between her daughters and their leaders, a characteristic of the ways these presidents interact with and treat other people.

A spiritually integrated life. Of all the ways Ellen, Anne Marie, and Dorothy Ann express or enact the Ursuline charism in their presidential leadership, none is more significant nor certain than the way each lives her faith in God as an integral part of who she is. Many college and university presidents, both women and men, arguably lead their institutions in many of the same ways described above, namely, with warm personal presence, great respect for the individual, and positive attitudes toward change.

The difference in the enactment of these commonalities, however, is that the lives of these three presidents are integrated by and infused with acknowledged



spiritual values and their publicly professed relationship with God. For example, they each talked about ways the Holy Spirit influences them personally and the institutions they serve. It is this spiritual integration that reflects most clearly Angela Merici's own life and leadership in founding the Company and her written legacy to those who would lead as she did. Angela advised the leaders:

This task must not be a burden upon you; on the contrary, you must thank God heartily for being counted among those he has chosen to spend themselves in governing and watching over such a treasure which is his.

Truly this is a great grace and immeasurable good fortune, if you would reflect on it. (Turlino, 1985, p. 61)

One faculty member recalled discussing Stephen Carter's book, The Culture of Disbelief (1993), with some colleagues from other colleges. This activity led him to a new understanding of what he'd long taken for granted about the Ursuline culture at the College of New Rochelle. There is a level of "taking spiritual values seriously and not being put off by those who talk about spiritual values or not looking at them strangely." For this faculty member, it's not unusual to be sharing some personal difficulty with others on his campus at New Rochelle and be assured with the words: "I offer you my prayers." Dorothy Ann has "committed her life" to the Ursuline community and to "particular spiritual values. I've seen her on many occasions reading in the chapel." Though not a Catholic, this faculty member stated that the shaping of his adult

Christian life has not come in a "specific lesson" he's learned from the Ursulines but in:

all those values--the sense of mission, service--that very much color the people I work with and the students in my classes.... You start to share values, they become second nature, become expectations that that's the way the world should be. You operate in a certain context or culture...that's shaped very greatly by the Ursuline tradition and heritage. You share that, take it in, and don't realize until something happens to make you conscious that you're thinking of things very differently, out of very different values. You tend to incorporate them over time.

Sr. Dorothy Ann recalled that all her novice directress said and did found a fit with Dorothy Ann's experience. Her "depth of spirituality and life of prayer" were especially meaningful to Dorothy Ann. As years went by, Dorothy Ann realized that much the directress "regarded as the approach to life, I later outgrew or never absorbed but there was a great deal about her sense of faith, her fidelity, and her prayer life that was very influential." This spiritually-centered approach to life is key to Dorothy Ann's understanding of Ursuline life and leadership, an understanding that "has been very helpful and inspiring" to her. Dorothy Ann acknowledges that she is "firmly rooted" in her vocation and that all she's done at the College is a "result of all that it means to be Ursuline."

One Chatfield staff member commented on the way Ellen integrates the spiritual into her total life with the

comment: "I don't know that Ellen has ever talked about being an Ursuline....No one knows Ellen is a nun unless she tells them." Ellen told the story of a small group of individuals she has met with regularly over the last three years to share their spiritual journeys. The group of mixed faith traditions formed after one of the men from the United Way Board asked Ellen a question in private. He approached her as someone he could talk to about his need for "something that would support his spiritual development. He asked me for ways to do that." After searching in vain for a model to give him, Ellen created her own. In "two weeks' time the first four people I called said 'Yes...it was exactly what they'd been looking for.'" The group formed because Ellen's presence, initiative, and the example of her lifestyle and values had touched others who desired a deeper spiritual life.

Sr. Anne Marie believes that the spiritual values and beliefs of the Ursulines are best integrated into Ursuline College by clearly and frequently articulating them as well as modeling them. A board member stated that "her spiritual values and her recognition of high moral standards" are very clearly communicated and upheld by Anne Marie. It's obvious to all that Anne Marie depends on Angela to inspire her and guide her life, a spiritual relationship that Anne Marie nurtures openly.

Besides using texts of Angela in many of her speeches

and public relations writing for the College, Anne Marie includes days on the College calendar to celebrate events and saints' days relevant to the Ursuline heritage. On another level Anne Marie's actions show how she promotes the integration of social justice concerns into decisions, planning, and systems of Ursuline College. For example, the College library houses a Center for Peace and Justice dedicated to Dorothy Kazel so that students will always be aware of one alumna's life and ministry to the poor and the value that is for graduates of Ursuline. This project is close to Anne Marie's heart.

One vice-president commented that Anne Marie is "intensely interested in helping people grow both professionally and spiritually and that comes through a lot in her behavior." A faculty member described how Anne Marie often "begins her comments by quoting from Angela." This practice "helps all of us to understand more about Angela" and "to focus on spirituality from time to time when we may not take the time to do that." Anne Marie helps everyone at Ursuline College to see that the professional education they provide and receive is about "helping others...helping to do God's work actually, as opposed to doing it for more selfish reasons."

Anne Marie considers it part of her presidential role to articulate the Catholic identity and founding vision of the Ursulines for the College. She believes that the

Ursuline Studies Program, the core curriculum that integrates Ursuline values with the ways women learn (Belenky et al., 1986), helps put into action the "concern about the holistic development of the person with special fostering of spiritual growth" as an integral part of that development. Part of her interpretation of this goal is to provide many opportunities for students to reflect on the spiritual life and to provide community service as a means of expressing their beliefs. Anne Marie encourages the requirement of theology and philosophy courses so that "spiritual concerns and conversations are a part of what everybody is about" at Ursuline College.

Another way these presidents demonstrate this spiritual integration on a daily basis is in the way they make decisions. Decision-making is perhaps the most important leadership activity and responsibility these women have. All three presidents value the spiritual gift of discernment to guide their decision-making, a gift that Angela Merici espoused, enacted, and taught her followers: "But always in in all things act wisely and with discernment" (Turlino, 1985, p. 69). Discernment is deeply integrated into their decision-making and has become a way of life for these presidents.

One faculty member stated that Dorothy Ann reflects spiritual "ideals in the kinds of choices" she makes and suggests to the Board. For example, her nomination of

honorary degree recipients always involves persons who have "made enormous achievements" in what is "clearly mission work to alleviate human suffering." These recipients show Dorothy Ann's effort "to provide models for all the students at the College of the values the College stands for." These kinds of choices are indications that a life of faith is important but worthless without good works, a clear internalization of the New Testament call to discipleship.

Many choices are not always easy to make as this example sounds. The complex issues of higher education in the 1990s and the high and sometimes contradictory expectations of an institution's diverse constituents make many decisions complicated, highly political, and often very controversial processes.

Dorothy Ann mentioned that through the years of her presidency, she has felt the "call to be open and adaptive, listening and trying to discern...to do something different, to do the same, or to do more." She shared her understanding of how Angela made decisions:

She worked with those men, those women, the young people when she gathered the original Company, a testimony to how well she listened to all the current circumstances of the Church... fed into what for her must have been a very difficult decision not to form a Company in the image of the Orders she saw around her but to do something very different.

If a particular event is in God's plan, Dorothy Ann believes that there's little one can do to upset that plan

if one does his/her part. "Look around you and sense what needs to be done" is the way Dorothy Ann interprets Angela's message to "change with the times." Angela's spirit has been closer to Dorothy Ann the more comfortable she became in "making decisions and moving the institution" forward. Clarity and integrity are important characteristics for Dorothy Ann as a decision-maker. "You can be wrong but you have to have a certain confidence that what you're doing is compatible with what you're saying you're going to do." This leader stated that sometimes there seems to be no choice because the right one is so clear.

Dorothy Ann acknowledges her "need for collaboration" because she doesn't have "a monopoly on the answers to certain questions or certain problems." Very few decisions are made quickly. "Almost all are gradual, in an information accumulation mode until the decision almost suggests itself." Most of her decisions are made "after weeks or months of discussions" in one of two settings, either with the President's Senior Advisor Council or the Planning Council. If a decision is shaping up in a Board committee, it is one that the staff person to that committee would have already discussed with her many times.

Anne Marie also practices and encourages discernment with her staff to "move forward" and to make judgments in their areas "against the larger agenda" of the College. She

finds it helpful to have a "group to process every plan" and sees her role as one to reinforce "the bigger things like the vision and the call to a larger consideration." If a decision in one area "will affect another area" she expects the group to discuss it and bring recommendations to the President's Council where they can "dialogue things out and work with each other." Priorities for the year are discussed at the President's Council. The vice-presidents "tough out where they are on them" and, together with the president, "decide on what they'll be." Later decisions in the various areas, then, are owned "against the priorities" so that the budget truly reflects these collaborative decisions.

When making decisions, Anne Marie "puts the values of fairness and standards first," according to one administrator. She wants "to make sure people are treated fairly" and makes decisions after all her questions related to these issues are satisfied. She wants "groups who ought to have" some input or expertise to make those decisions. She is very firm in her concern that the "institutional and individual needs are balanced" in the decisions everyone makes. If deeper values are at stake in a decision, she becomes more intensely interested and inquisitive about the progress of the process. Anne Marie stated that it's centrally important for her "to have a sense that I'm doing what God wants me to do. Searching that out is always a



struggle." It's the process of discernment that leads to the best decisions for students and for the future of the College's mission.

Ellen also shared how discernment is important in her leadership as a president. She talked about going through "several months of discernment" during a job search earlier in her life. This experience taught her that a good decision requires "good people" to help in the discernment, a lesson she practices at the College. She is a skilled "collaborator" who values what others think. At Chatfield, all "major decisions have a dimension of consensus about them at the staff level." As Ellen learned to relax more as president, she "learned when to hold back and when to move forward," an instinctual kind of on-going discernment. She called it a "creative tension between working for the coming of the kingdom and acknowledging that we're instruments, not the ones doing it. It happens through the Holy Spirit factor." This term, used by more than one interviewee at Chatfield College, was coined by the Board of Trustees to explain the unexplainable guidance and blessings they notice in their association with the College.

Ellen's enactment of an integrated spiritual life during her presidency revealed itself most clearly, however, in her acknowledged lifelong struggle to balance her work life with the "contemplative life," the "two

streams" she mentioned as basic to her understanding of the Ursuline charism. She fully believes that internalizing the spiritual is more important than "talking about it." One staff member stated that this belief is acted upon "through the caring and acts of kindness" Ellen and the other Ursulines show to the students and to all at Chatfield College. The staff member continued:

A lot of students will come searching for something but not sure what. We don't put any certain religion on them but we're there to offer them the love that was so apparent in Jesus' life and Mary's life. Once that's started, it opens doors for education but also for religion....There's something here that's spiritual just by being here.

Ellen's way of "dealing with death" also makes her example of unspoken spiritual integration quite evident. This staff member attributed the difference in Ellen's attitude toward death to the "Catholic belief about what happens" after death. "They (Catholics) seem more at peace with death and dealing with people who lost someone. I don't know where it comes from." Ellen visits students and their families who are grieving the loss of loved ones, an activity that comforts many who have no hope of life after death and others who believe as Ellen does and simply need a supportive presence.

Whether helping another face death, or deliberating with a group about a decision, or spending time with a colleague in search of a deeper meaning in life, each of these presidents seems comfortable sharing her personal

beliefs, struggles, and experiences of growth. They embody an integrity of life and a singleness of heart that makes others curious or comfortable enough to question them about their spiritual lives from time to time.

These women model Angela's counsel to her daughters that all creation is holy and that the Creator deserves the honor and glory for all human aspiration and achievement. They not only value the spiritual; their actions give evidence that everything is spiritual for those who see. Whether she mentions God directly or not, each president in this study exhibits a personal relationship with the One whom Angela stated is "the Lover of us all" (Turlino, 1985, p. 87), a relationship that attracts and inspires others.

### **Conclusion**

The Ursuline presidents featured in this study were formed in the Ursuline way of life as young women and committed themselves to a spousal relationship to God through a particular congregation. Their God-given talents have been used in service to the teaching ministry of the Church for many years in Catholic higher education administration. Each of them arrived reluctantly to these leadership positions, but has remained there faithfully.

Their own words and stories provide a rich understanding and interpretation of the Ursuline charism. Their values and beliefs, the rituals and symbols they use, and the testimony of their colleagues all have an impact on

the meaning they assign to and the ways they enact that charism in their everyday lives as presidents. The intense personal quality of their presence to others, the optimistic and realistic attitudes they possess toward change, the respect and dignity they afford all persons, and their deeply integrated spiritual life--who they are and what they do--all speak of a small but marvelous company of women whose gifts of leadership are given unselfishly in the service of others through the office of the college president.

The next concluding chapter includes a summary of these findings, conclusions that the findings suggest, and implications for further research into the lived experience of women religious as presidents of Catholic higher education institutions in the United States. This company of women are truly a "luminous minority" (McCarthy, 1985) of leaders who celebrate and embody the charism of St. Angela Merici as they act as leaders to form new leaders for service in the next millenium.

## **Chapter VI**

### **Summary, Findings, and Conclusions**

Truly this is a great grace and immeasurable good fortune, if you would reflect on it. Do not lose heart if you do not know how or cannot worthily do what such special governance demands. Have hope and firm faith in God and he will help you in everything. Pray to him, humble yourselves under his mighty power because, without any doubt, he will give you the strength necessary to accomplish it, provided that nothing is lacking on your part. (Turlino, 1985, p. 61)

Angela Merici's words provide some parallels with the findings of this study of the Ursuline charism. This final chapter identifies these findings and implications for Ursuline higher education and its leadership. Chapter six is divided into four sections. First, there is a review of the study. In the second section, a summary of the findings is presented. Next, conclusions suggested by the study are discussed. The final section provides implications for further research on this and related topics.

#### **Review of the Study**

The purpose of this study was to investigate how the charism of Saint Angela Merici is manifested in the leadership of three Ursuline college presidents. Charism, defined in this study as a relational and theological phenomenon, framed the examination of the participants'

experiences and interpretations of their Ursuline heritage within the context of their current institutional realities. The three women in this study are all Ursulines who serve as presidents of baccalaureate institutions that are sponsored by their respective Ursuline congregations.

This research project was designed according to the interpretive model. The purpose of this research paradigm is to study how humans socially and symbolically construct their experience in a given context (Patton, 1990; Van Mannen, 1990), recognizing the cultural influences on their current actions. Since this study was designed to examine how these presidents understand, interpret, and enact their religious historical tradition in their current context, this paradigm presented a meaningful model.

Within the interpretive paradigm, qualitative methods were utilized to address the five research questions outlined in chapter one (page 11). The natural context of the academic settings of these individuals became the central feature of this methodology. Week-long visits and in-depth interviews with these three presidents and some of their colleagues helped the researcher to gain access to the thoughts and feelings of these women around their experience of leadership and the impact of the Ursuline charism upon those experiences.

The data from these interviews were analyzed in an inductive manner utilizing the constant comparative method

outlined by Bogdan and Biklen (1982). The research included member checks, a process of returning the data to participants in order to analyze the material as a collaborative process. All participants responded which assured accuracy of the information utilized in the analysis.

This interaction with the data and the insights of the participants were presented in chapter four as three case studies (Merriam, 1988). Use of the case study method provided a means of highlighting each president's lived experience prior to the cross-case analysis of all three women's leadership. The case studies feature each president's profile as an academic leader as revealed in the interview data, observations, and documents. These profiles are embedded in the researcher's interpretation of the writings of Angela Merici as a way of reflecting the spirit, or charism, of Angela in these women's leadership values and experiences.

Chapter five presented a cross-case analysis of the interview data in order to reveal the presidents' understandings of the charism and the ways they enact it as academic leaders. This type of analysis provided the researcher with a way to look at the data as if the presidents stood side-by-side or with interlocked hands forming a circle. The values, symbols, rituals, and personal experiences shared in these interviews formed the

basis for understanding the influences on their particular and common expressions of the charism.

The common values they expressed included their commitment to their vocations, commitment to community, and commitment to the process of discernment. Personal experiences and the unique symbols and rituals they described helped form patterns of their enactment of these values. Four constructs summarized the researcher's final interpretation after cross analysis of the data. These three presidents enact the charism of Angela Merici by: the quality of their personal presence to people, their positive attitude toward the reality of change, their profound respect for every person, and their example of living spiritually-integrated lives.

This study concludes with a discussion of the findings and implications suggested by these findings for the field of higher education, particularly Catholic higher education. This discussion ends with ideas that surfaced during the study that may provide new research topics for the future.

### **Summary of the Findings**

Impetus for this research really began in the summer of 1993 when the researcher enrolled in a graduate course entitled "Women in Higher Education." During the course of that summer, it became apparent to the researcher that the feminist perspective was missing in the field of higher



education. Women, in general, and women religious, in particular, were invisible in the literature of the field. The cultural and religious context of Catholic liberal arts colleges and the contribution of women religious to them as faculty, staff, and president was totally ignored. With this realization, the researcher chose to prepare a paper for the course to explore the experiences of some of these women immersed in the leadership of higher education, particularly of women's education, for many years.

The leadership literature for that paper further verified the historical omission of women as presidents of colleges with two notable exceptions, namely, Mary Molloy and Madeleva Wolff. In the current literature search on women as academic leaders, there were more studies including women, though not women religious, and the way women lead and reflect on their experiences of academic leadership (Tierney, 1988; Townsend, 1992). This inclusiveness was demonstrated by the more frequent use of communal and relational perspectives (Blackmore, 1989; Pistole & Cogdal, 1992; Tierney, 1988), feminine images (Rogers, 1988) and metaphors (Morgan, 1986), and other constructs, such as servant leadership (Greenleaf, 1977).

The findings of this study suggest that these three presidents understand their leadership in terms that are more symbolic and culturally inclusive (Bensimon et al., 1989). In addition to multiple other perspectives, they

also understand their leadership with an historical perspective of their Ursuline congregations and their charism.

The socio-historical and theological perspectives of charism provided the theoretical framework for this study and informed the way these presidents understand and enact their academic leadership. These women claim a cultural and historical tradition as Ursulines grounded in the charism of Angela Merici as interpreted in the context of each of their respective congregations and in their personally-constructed descriptions of that charism.

In addition, each president has gifts that particularize her contribution to the college community as its leader. Anne Marie, Dorothy Ann, and Ellen view their ministry as service, a vocation from God to use their individual gifts for others while enhancing the possibility of every other person to do the same. They lead by the quality of their personal presence, shown by their availability to and depth of relationships with other persons. Their example of kindness and hospitality invites others to share their commitment to a sense of community. Their deep respect for the unique gifts of each person creates an atmosphere for empowering others to use their charisms for the good of all in the human family.

In unity with the Roman Catholic Church, and like their foundress, all of these presidents affirmed their

belief in the Holy Spirit as the source of every gift, of every person's charism. These women provide a witness of fundamental trust in God that the work God does will be completed if every person's gifts are liberated for leadership in the community and in the world. Angela's words confirm that God's work will be accomplished if individuals do not fail to do their part.

This sense of the spiritual in the lives of these women is an example of how Angela invited her followers to be "a fragrance of virtue" (Turlino, 1985, p.73) that permeates their lives and work as an integral force. She was known both as an activist and a deeply contemplative person and advised her daughters to have the same kind of life. These presidents' personal struggles to balance the active and contemplative dimensions of their lives and their deep commitment to foster spiritual growth in their students and colleagues provide witness to this integration.

The witness of spiritual integration in these leaders' lives is countercultural, against the "grain" of the popular or the majority United States culture. Their way of life defies the dualistic and artificial separation relegated to religion and religious belief in the western world of the late 1990s (Carter, 1993). This holistic perspective and goal find expression in these women's lives and in their leadership of their three colleges.

The transferability of these findings is limited because of the contextual nature of the research. However, there are conclusions which this researcher reveals for the field of higher education, particularly in the Catholic sector of colleges sponsored by congregations of Ursuline women religious.

### **Conclusions**

After careful analysis of the data using the charism framework and the key themes of the current leadership literature as background, the researcher developed five conclusions from this study. The purpose of the study, to investigate the Ursuline charism as it is manifested in the leadership of these presidents, is fulfilled in the first conclusion. The other conclusions further illuminate how the research data revealed the presidents' understanding and enactment of the Ursuline charism.

These presidents value and consciously enact the charism of Angela Merici in the exercise of their leadership in ways that are meaningful to others.

Angela Merici's charism is like a "sixth" sense possessed by these three academic leaders. Each one of them is open to and initiates new ways and processes to deal with issues and to make decisions. Like Angela, they look for a "third way," for alternative (Buser, 1990; Weaver, 1993), imaginative (Burns, 1995), even unconventional responses to the needs of the College and of the students.

Data from the interviews and other sources revealed terms like "pushing the boundaries" and "moving forward" with "progressive thinking."

Also like Angela, their initiatives are based on a collaborative reading of the signs of the times and are acted upon only after sufficient discernment (Ledochowska, 1967; Mariani et al., 1986). Angela modeled and established a governance structure for her Company that incorporated lay men and women in every aspect of her followers' lives (Mariani et al., 1986; Turlino, 1985). In these presidents' lives, solutions sometimes present themselves rather clearly and immediately when they and their trustees and colleagues consider the signs of the times. At other times, this collaborative discernment process takes longer and an initiative is taken that is less than clear and, therefore, more risky. These decisions often seem right in spite of the risks involved. The presidents described this type of risky venture as the one in which they had to have the greatest trust in Angela's guidance and in the work of the Holy Spirit.

These attitudes about change and discernment, trust in God and in the gift of Angela to the enterprise, are openly shared and discussed by these leaders with their colleagues in ways that are meaningful to both. These women place high expectations on those with whom they work. At the same time, these presidents give great personal support to the

efforts that others make. Their affirmation and gratitude, their personal and spiritual energy and resources provide that support. The quality of presence and deep respect these presidents give to others, their positive attitudes toward change, and their spiritually-integrated lives are ways the charism is expressed and enacted in these leaders that others also recognize as distinctively Ursuline and worthy of appreciation and emulation.

Women presidents in this study are committed to an Ursuline vocation and have constructed a personal understanding of the Ursuline charism that is dynamic and developmental. As these women enacted their leadership in a particular collegiate setting, they have become disseminators of this legacy to those they serve.

In the course of the interview conversations, these presidents identified ways that they consciously began to recognize and to cherish the charism of Angela Merici. Consistent with the charism literature (Futrell, 1991; McDonough, 1993; Puzon, 1992) each of these women articulated that this learning process has generally occurred over time and at different periods of her religious life. As Schneiders (1987) suggested, this learning happened in religious communities in both internal and external ways.

These women were active and professed members of their congregations when the call of the Second Vatican Council

to religious communities was sounded. They each experienced the renewal process in unique ways because of their ages and experiences in the community in the 1970s and early 1980s. However, all of their lives were profoundly affected by the paradigmatic shift in apostolic religious life in their congregations. Sr. Dorothy Ann articulated this transformation most dramatically because of her longer life as an Ursuline prior to Vatican II. Ellen and Anne Marie entered their congregations in the early stages of this shift and were formed by its new understandings as they occurred and were given consciousness.

For these presidents, the best learning about charism usually came as a result of congregational and inter-congregational experiences and contacts, spiritual and professional. They found these interactions provided "breakthrough" moments of new insight, "inspiration," and "mutual support." Each president finds reality in the lives of Angela's promise to be present and to help them. Dorothy Ann, Anne Marie, and Ellen consider that charism as significant today as it was in the 1500s, particularly in the way it addresses the needs of and upholds the dignity of women in society. This understanding is consistent with the literature that identifies charism as a dynamic reality that must constantly be rediscovered (Buckley, 1985; Cada et al., 1979; Rahner, 1975).

These presidents became easily engaged with the

construct of charism, expressing its meaning for them in ways that are on-going and "not static." They talked about the Ursuline charism as a living reality that they will continue to understand more fully as they live it in their religious lives. Each one considers this continuous quest of the charism as her heritage from Angela, from her own Ursuline congregation, and from the Ursulines around the world, a gift intimately associated with her vocation and experience of religious life.

These three presidents understand charism in a much broader sense than the gift of Angela Merici to her followers, a sense that transcends and complements Angela's charism. They honor each person as one who has gifts or charisms waiting to be identified, nurtured, and celebrated, and then offered in service to others.

Ellen, Anne Marie, and Dorothy Ann do not believe that only women religious possess charisms. They value highly the individual giftedness they experience in others, especially in their academic lay colleagues and students. McDonough (1993) stated that every charism is a spiritual reality beyond description that evokes an individual response. These presidents recognize and show appreciation for the unique talents and response of each person, sometimes before that individual can recognize her/his own gifts. These women understand and utilize their leadership as an opportunity to "stretch and support," to provide an



atmosphere of learning where individual charisms are manifested and developed in whatever vocation each person chooses.

The presidents in this study find that they are in a position to nurture individual charisms as well as the charism of Angela among others. As leaders of their respective institutions, they have influence and opportunity to articulate, disseminate, cultivate, and celebrate the charism of Angela Merici among those they serve. As they lead and call forth leadership from others in the use of individual, diverse gifts, they find that others develop better self-concepts and increased self-confidence. The educational process, especially for women, in each of their institutions is evaluated, to some degree by these presidents, by the way students and alumnae/i recognize, own, develop, and use their individual charisms in service to humanity.

These presidents demonstrate ways of leading that are similar to and consistent with those outlined as appropriate and effective in the current literature on leadership, particularly presidential leadership. They do so, however, through the lens of their religious faith and commitment.

Anne Marie, Dorothy Ann, and Ellen demonstrated values and ways of leading that are reflected in the recent leadership literature described earlier. As they and their

colleagues talked about how they lead, as the researcher observed during the site visits, and as their longevity and success indicate, there was less emphasis on a particular leadership style as desirable and on personal traits as a leader. Rather, the data revealed a greater emphasis on communal perspectives, like building relationships and a sense of community, on establishing common purposes, and involving as many constituents as possible to reach them. In addition these women, like a number of researchers in the literature (Morgan, 1986; Tierney, 1988; Twombly, 1995), used images and metaphors to describe their lived experience as college presidents.

The transformational theme so prominent in recent literature on leadership surfaced frequently in these women's descriptions of their dreams, hopes, and beliefs as leaders. They expressed ways that their own leadership had and continued to change as they learned more about themselves and the people they work with and serve. The importance they place on the development of relationships and relational skills did not discount their growth in managerial and transactional skills (Gardner, 1990; Markham, 1991). They expressed these as aspects of the whole of their leadership rather than as opposites or competing characteristics in the presidency.

Because these presidents enact the Ursuline charism by living spiritually-integrated lives, transformational

leadership as defined by Burns (1978), Rost (1991), and others, is considered by this researcher to be an euphemism for the enactment of Gospel values. For example, Scriptural values like metanoia (conversion of heart), the Paschal Mystery of Jesus (his suffering, death, and resurrection taken as a whole) and how that mystery is expressed in the life of every person, and God as Creator of every person in God's image, all require a process of belief and transformation within the hearts of people to live them with integrity. All these are transformational values and beliefs these presidents hold as important to their own growth. These values hold the kind of spiritual meaning these women hope others would find as part of life and the higher learning at their respective colleges.

Transformation is ultimately a liberating experience, one chosen by each person when s/he is ready to grow and develop. These presidents respect the choices of individuals and show this by their understanding and celebration of personal differences and in their appreciation of the ways individuals use and develop their gifts for the service of others in these colleges (McDonough, 1993).

The women in this study were very keenly articulate and insightful when they referred to the signs of the times. Many people today hope for a transformation of society. These presidents recognized in their experiences

of leadership the need people have to search for human and ethical responses to social problems and injustices. They also recognized the thirst people have for companionship and community in an age and culture that rewards individualism. People often choose to attend college at a religiously-affiliated institution because they are searching, too, for a spiritually-integrated and meaningful life in a societal culture where materialism and greed have become common idols. The transformational values of these women presidents, and their enactment and example in their everyday lives and leadership, give hope for positive and surprising outcomes of such searching within these institutions.

The enactment of the charism in these presidents' leadership occurs in four manifestations: the quality of presence, positive attitudes toward change, their respect for the individual person, and living spiritually integrated lives. These expressions of the charism add to the complexity of their leadership but, more importantly, provide richness of meaning to the unpredictable and multi-faceted, multi-layered nature of the college presidency at the end of the twentieth century.

The ways in which each of these presidents addresses the complexities of her leadership role indicate that they have a worldview different from some of their more visible presidential colleagues. Rost (1991) proposed a desired

worldview for leaders that moves toward a more complex relational and contextual paradigm. These women's community commitments and responsibilities have traditionally provided them with that more complex perspective of a universal community, specifically lived out as women dedicated to service in a universal Church. These layers of complexity are not new to their lived experience. Indeed, without these very connections, Ellen, Dorothy Anne, and Anne Marie may never have become college presidents and been socialized in the Ursuline way of life and Gospel values that their enactment of the charism manifests.

At the beginning of this chapter, the reseacher chose a quote from Angela Merici that names the leader's role as a "great grace." Angela goes on to recognize that this "special governance" has great demands and reminds her daughters not to "lose heart." It is obvious that over many years of presidential service, each of these daughters of Angela Merici has remained optimistically realistic about her ability to accomplish all that contemporary college leadership demands. Each one of these women has remained faithful to her role, at times against great obstacles, managing to do so with courage and a certain steadiness of spirit. Each one is considered effective by her colleagues who respect her highly and boast freely that Dorothy Ann, Ellen, and Anne Marie are deeply respected by others within the college and in their broader higher educational

communities.

These characteristics of the service these presidents provide to higher education are not typical of many presidencies in the late 1990s. Touchton and her associates (1993) provided statistics about presidential ages, gender, and tenure. Longevity is obvious among these three but does not reveal a holistic picture of their service. Each of these women either directly or indirectly discussed the value and quality of service as the way in which she uses her gifts of administration, without regard for length of time served.

In a sense of humility, these presidents show, mostly by their example, that servant-leadership (Greenleaf, 1977; Spears, 1995) is an ideal, first known as a Gospel value, that they try to model. Their belief is that Jesus was the one who was sent from God to be the Messiah. He taught that the one who would be greatest would serve the rest. He recognized himself as one who "was sent to serve" and gave the ultimate example of leadership by washing the feet of his followers and dying on a Cross as a fulfillment of his friendship in service. As these presidents deal with the day-to-day complexities of their servant-leadership, this attitude of humility appears to be a consistent charism each one possesses. In their viewpoint, administration is service; their gifts used in these leadership positions provide the inspiration and means for the educational

process to go forward with distinction in their institutions.

### **Recommendations for Further Research**

Based on the findings of this research several areas for further research are recognized. This study was based on the presidents' understanding and reporting of the ways they enacted the charism. Included were selected participants from each college community who helped the researcher explore how these presidents are understood and interpreted in their leadership of others. A salient follow-up would be to include the other constituents, namely, alumnae/i and students, of each college in exploring their experience of the charism found in the president's leadership.

As more of these colleges hire non-Ursulines for the presidency, it would be helpful for another study to explore how these women and men, some non-Catholic, are learning the Ursuline charism and how they share that legacy in their leadership. Such a study might have as an outcome to develop a process for learning the charism to ensure its continuing renewal in the academic setting where Ursulines once were embodiments of that gift.

More biographies, autobiographies, histories of institutions, and documentary studies on these Ursulines and others on whose broad shoulders they stand are needed to provide further illumination on their leadership in

higher education. The historical narratives and the lived experiences of leaders in these colleges led by women have often been unwritten, as well as invisible. Some of the invisibility was due perhaps to neglect or purposeful omission. Another viable reason for the invisibility of women religious as college presidents may be a certain understanding of humility that women religious were taught, or simply because they did not have the time or resources for writing. Some excellent resource centers are available in the archives of sponsoring religious congregations and dioceses where these institutions are or were once located.

Such studies would provide a rich base of knowledge now missing in the literature of American and Catholic higher education. In addition, they would provide the rich stories of the religious congregation and the commitment of its members to higher education, especially for women, from which others could study the rootedness and heritage of the Ursulines. These studies could also be valuable as new generations of non-Ursulines working in these colleges make efforts to refound the vision and spirit of Angela Merici.

Another study could involve the many Ursuline women in the United States who left religious life after Vatican Council II. Many of these women were also highly educated and talented leaders at various levels of academic administration. A study identifying them and learning from them what they understood and lived out as the Ursuline



charism, even after they left the congregation, would contribute much information and rich insights into the ways other non-Ursulines may respond to their lived experiences of Angela's charism.

Research following upon the findings of the present study would explore the ways that Ursuline colleges integrate, and contribute support to, the spiritual growth and development of their students. An exploration of what is intended in this area and how students actually experience spiritual growth at their Ursuline collegiate institution would expose whether or not this desired goal is actualized on these campuses. A further aspect of this study would explore how spiritual development goals are integrated into the academic and student life programs of the institutions. Results of such a study could help parishes and dioceses to find new ways of implementing adult education programs that are spiritually integrated.

Finally, today there is great concern, in the Vatican and elsewhere, about the Catholic identity of higher education institutions in the United States. A study of the ways the various charisms are understood and enacted in representative institutions sponsored by other religious congregations would contribute background needed for these institutions to identify themselves anew as Catholic colleges, alive with the charismatic influence of the respective foundress/founder and with all the charisms of

those associated with the college or university.

Such a study could inform the continuing debate about the hierarchical or charismatic nature of the Roman Catholic Church. This type of study could explore the diversity of charisms within the Catholic academic institutions, exposing to the whole Church its own vitality and responses to the Holy Spirit, who bestows these charisms on all for the good of all.

Charisms are living, personal realities. The gift of the Holy Spirit that Angela Merici received in her vision at Bruddazzo was unpredictable, slow to come to fruition, and "beyond the boundaries" (Conforti, 1995) for women in sixteenth century Italy. Yet, Angela was always a woman of the Church, even when her life and example stood as a critique of it. She provided leadership that was organizationally sound and her outstanding holiness and spirituality added what some would define as charismatic.

The Ursuline presidents featured in this study continue to manifest these and other qualities of Angela in their leadership. Above all, however, they have an understanding of leadership that resembles what Bolman and Deal (1995) called the "heart of leadership" that "lies in the heart of leaders" (p.6). The gift of the Holy Spirit in Dorothy Ann, Anne Marie, and Ellen finds unique expression while embracing a communion of spirit. Each one has answered the call of her heart with significant success and

humble fidelity to the charism of their foundress. Because they shared their gifts, this researcher has new vision and hope for women whose charism calls them to lives of service in higher education administration.

There are other fields  
Perhaps not so green  
--other hungry people  
And we are sent from out of time  
Into our lived Brudazzo  
Into our Now.

--Mary Dowd\*

## APPENDIX A

### Interview Protocol - Presidents

#### Session I

1. Tell me about yourself as an Ursuline and what steps led you to be president here?
2. How did you first come to know what charism is? How is the Ursuline charism defined in the life of your particular congregation? Your congregation Constitution says that charism is....  
Do you personally identify with this description or definition? Why or why not? If you do, how?
3. How do you describe or define charism for yourself? Were there particular persons or events in your life that have helped you develop your understanding of the Ursuline charism?
4. What values do you hold that are foundational to your understanding and enactment of leadership?
5. Have these values had an influence on the way you lead this College? If so, please explain.

#### Session II

1. Tell me about the way you lead. How does being an Ursuline woman religious influence your leadership? Has your leadership changed over the years you've been president? If so, could you please describe the change(s)?
2. How are important decisions made here? By whom? What structures are in place to facilitate the decision-making process? Why are those particular structures utilized? Does your understanding of the charism of Angela Merici influence your decisions?
3. Does the Ursuline charism influence the way you interact with others within the College? with persons/groups external to the College? Can you give me examples of this influence?
4. Do you consciously and deliberately speak and write about St. Angela and the Ursuline charism as part of your leadership here? Can you give me some examples of these activities?

### Session III

1. You have shared with me in previous sessions some of the values you hold as an Ursuline president. Are these values held by all Ursulines who work here in this institution? Are these values some you have in common with the other Ursuline presidents of colleges? Do your lay colleagues here in the College have an understanding of the Ursuline charism?
2. If you were selecting a new president of an Ursuline-sponsored college, what would be important for the candidate to know and to think about in relation to the mission and spirit of the College? What reading material or activities would you recommend for the candidates? Who should they talk to?
3. What is your vision for the role of the Ursuline Sisters in Catholic higher education in the future? How would Angela Merici envision Ursuline higher education in today's world?

**APPENDIX B****Interview Protocol - Auxiliary Participants**

1. Tell me about yourself. How did you come to be in your present position? Why do you work here and not at another private college or university?
2. What values are important at this College?
3. What values are important to your president? Have those values changed since you've been working with her? If so, how would you describe the change(s)?
4. How do you find these values lived out in your president's leadership of the College?  
  
Do you see these values enacted in the ways your president typically makes decisions? If so, how?  
  
Do you see these values enacted in the ways your president typically interacts with the internal college community? with external constituents?
5. Do you hear or see indications in your president that St. Angela Merici is an important person in her life as an Ursuline and how she leads this College? If so, can you give me some examples?
6. Have you experienced any learning about the Ursuline charism since you have worked here? If so, in what ways?
7. In my study, I have discovered some themes that I relate to the Ursuline charism: service through education, adaptability, and hospitality. Do you see any of these characteristics reflected in the ways your president leads? If so, can you name some examples or experiences of them?

## APPENDIX C

INSTITUTIONAL REVIEW BOARD  
RESEARCH SERVICES OFFICE  
LOYOLA UNIVERSITY CHICAGO  
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Matthew Creighton, SJ, Chair

November 10, 1995

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#803  
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Home Telephone: 764-3569 [Area Code: 312]

+-----+  
| Please check the above information for accuracy |  
| and call in any corrections to 508-2471 |  
+-----+

Dear Colleague,

Thank you for submitting the following research project for review by the Institutional Review Board:

Project Title: An investigation of the Ursuline charism as it is manifested in the leadership styles of three Ursuline college presidents

After careful examination of the materials you submitted, the IRB has determined that this project involves no risk to human subjects that would require further action by the IRB under 45 CFR 46. You are therefore under no obligation to enter into any further correspondence with this office so long as your research protocols remain identical to those already submitted to us for consideration.

Please note however that, should there be any change in your research design (e.g. in the research population, in the content of questionnaire forms, or in the planned treatment of responses), a detailed amended application should be filed with the IRB immediately. In that case, or in any other correspondence with the IRB, please quote file number 1466.

With best wishes for your research,

Sincerely,

*Matthew Creighton (rj)*

Matthew Creighton, SJ

cc: Graduate School/ISC  
inter-office memorandum to T. Williams

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St. Martin, Ohio: Brown County Ursulines  
 Chatfield College

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### VITA

Suzanne Sims, O.S.U. was born in Owensboro, Kentucky, and received her elementary, secondary, and baccalaureate education from the Ursulines of Mount Saint Joseph, Maple Mount, Kentucky. She entered the congregation after high school and has served as a teacher and administrator in elementary education, as a faculty member in elementary education, and as director of campus ministry at Brescia College, Owensboro. In addition, she has experience as a pastoral leader and as a Council member of her religious congregation. Suzanne received the Bachelor of Arts degree in Elementary Education from Brescia College in 1971, the Master of Arts degree in Elementary Curriculum from St. Louis University in 1976, and the Doctorate in Higher Education from Loyola University Chicago in 1997.

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The dissertation submitted by Suzanne Sims, O.S.U. has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the committee with reference to content and form.

The dissertation is, therefore, accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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